Kitab-ul-'Aqa`id

Payshkash:

Islamic Research Centre
Al-Madina-tul-'Ilmiyyah

Composing:

Translation Department (Dawat-e-Islami)

كتاب العقائد

Kitab-ul-'Aqa`id

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Translation Department nay is Kitaab ko Roman-Urdu mayn compose kiya hay. Agar is Kitaab mayn kisi bhi tarah ki kami-bayshi payen to neechay diye ga`ay postal ya e-mail address per **Translation Department** ko aagah ker kay Sawab kay haqdar baniye.

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

Kitaab perhnay ki Du'a

Deeni kitaab ya Islami sabaq perhnay say pehlay zayl mayn di huyi Du'a perh li-jiye اِنْ شَآءَاللّٰه jo kuch perhayngey yaad rahay ga. Du'a yeh hay:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَاالْجَلَالِ وَالْاِكْرَام

Tarjama:

Ay Allah (عَزَّوَجَلَّ)! Ham per 'ilm-o-hikmat kay derwaazay khhol day aur ham per Apni rahmat naazil ferma! Ay 'azamat aur buzurgi waalay!

(Al-Mustatraf, jild. 1, safhah. 40)

Note: Awwal aakhir aik baar Durood Shareef perh layn.

Kitab-ul-‘Aqa`id

Musannif

Sadar-ul-Afazil Ustad-ul-‘Ulama` Moulana Na`eem Uddeen Murad Aabaadi رَحۡمَةُ اللّٰهِ عَلَيۡه

Paysh-Kash: **Majlis Al-Madinah-tul-‘Ilmiyyah**

Nashr

Maktabah-tul-Madinah Bab-ul-Madinah Karachi

786
Madinah
92

الصلوٰۃ والسلام علیک یا رسول اللہ

"Al-Madinah-tul-'Ilmiyyah- Ayk Ta'aruf"

بحمدہٖ تعالیٰ **Al-Madinah-tul-'Ilmiyyah** aik aysa tayhqeeqi-o-isha'ati idarah hay jo 'Ulma`-e-Ahl-e-Sunnat khususan Aala Hazrat Imam-e-Ahl-e-Sunnat Moulana Shah Ahmed Raza Khan رَحْمَۃُ اللّٰہِ عَلَیْہ ki giran Mayah tasnifaat ko Asr-e-Hazir kay taqazon kay paysh-e-nazar sahl tareeen usloob mayn paysh karnay ka 'azm rakhta hay. اَلْحَمْدُ لِلّٰہ is inqilaabi 'azm ki takmeel apnay ibtida`ee marahil maynn dakhil ho chuki hay.

Al-Madinah-tul-'Ilmiyyah ka mansoobah بفضلہٖ تعالیٰ wasee' paymaneh par mushtamil hay jis mayn 'uloom-e-murawwajah ki taqreeban har sinf par tahaqeeqi-o-isha'ati kaam shamil-e-manshoor hay yun waqtan-fa-waqtan giran qadar Islami haqeeqi Lictrature manzar-e-'aam par laa kar muta'rif karwaaya ja`ay ga aur 'uloom-e-Islamiyyah kay muhaqqiqeen hazraat kay zouq-e-tahqeeq ki taskeen ka bhi wasee' paymaneh par samaan kiya ja`ay ga neez muroor-e-zamana ki wajah say jin tasnifaat ka lab-o-layhja aur andaaz-e-tafheem say aaraastah kar kay aik 'aam parhay likhay fard kay liye qabil-e-mutal'ah banana bhi **Al-Madinah-tul-'Ilmiyyah** ki bunyaadi tarjihaat mayn shamil hay.

Imam-e-Ahl-e-Sunnat رَحْمَۃُ اللّٰہِ عَلَیْہ kay hawalay say **Al-Madinah-tul-'Ilmiyyah** aik mazboot-o-Mustahkam laa.iha-e- -e-'amal ka hamil hay jo is kay qiyaam ki aghraaz mayn say sab say awwaleen tarjeeh hay. Imam-e-Ahl-e-Sunnat رَحْمَۃُ اللّٰہِ عَلَیْہ ki 'ilmi-

o-haqeeqi tasnifaat bila-shubah ‘uloom-e-islamiyyah ka shahkaar hayn magar ‘asr-e-hazir mayn nashr-o-isha’at kay jo na`ay rujhanaat muta’rif ho chukay hayn in ka taqazah hay keh ‘uloom-e-islamiyyah kay in shah-paaron ko hawashi-o-tasheel kay zaywar say aaraastah kar kay shaya’ kiya ja`ay jis say na sirf yeh fa`idah ho ga keh in tasnifaat ki maqbuliyat maynn izafah ho ga bal-keh har ‘aam-o-khaas yaksan tour par in say mustafeed ho sakay ga.

Is kay ‘ilawah deegar jadeed-o-qadeem ‘ulma`-e-Ahl-e-sunnat ki tasnifaat ko ma’ tarajim, hawashi, takhreej aur shurooh kay manzar-e-‘aam par laaya ja raha hay jin maynn nisabi aur ghayr nisabi donon tarah ki tasnifaat shamil hayn, nisabi kutb kay hawalay say yeh amr qabil-e-zikr hay keh nah sirf deeni madaris ki kutb par kaam ho raha hay balkeh school, colleges aur jami’aat ki nisabi kutb par bhi kaam manshoor maynn shamil hay is qadr waseeh paymaneh par haqeeqi kaam yaqeenan baghayr ta’wun kay na-mumkin-e-‘amal hay layhaaza islami ‘uloom kay sha`iqeen kay har tabqayh say guzarish hay keh tahqeeq-o-isha’at kay is maidaan maynn hamaray saath ‘ilmi-o-qalmi ta’wun kay silsilay maynn raabtah farma`ayn. Aa`iye mil kar ‘uloom-e-Islamiyyah kay tahqeeqi-o-ishaa’ti inqilaab kay liye saf –ba- saf kharay ho ja`ayn aur apni qalmi kawishon say is ki bunyaadon ko mazboot karayn.

Fehrist

باسمہ تعالیٰ

'Aaqeedah kay lughwi m'ana dil mayn jamaya huwa yaqeen, Imaan aur aqa`id kay hayn. 'Aqeedah ki jama' "'Aqa`id" hay. Momin honay kay liye jin baaton ki dil say tasdeeq aur zabaan say iqraar zaroori hay un ko islami aqa`id kaha jaata hay. Aqa`id ki islah aur durustgi kay baghayr achay say acha 'amal bhi Allah عَزَّوَجَلَّ ki baargah maynn qubool nahin. Irshaad-e-Khuda عَزَّوَجَلَّ hay:

مَثَلُ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِ ﰳاشْتَدَّتْ بِهِ الرِّیْحُ فِیْ یَوْمٍ عَاصِفٍ ؕ لَا یَقْدِرُوْنَ مِمَّا كَسَبُوْا عَلٰى شَیْءٍ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِیْدُ ﴿۱۸﴾

(Surah: Ibraheem Aayat # 18)

Tarjumah-e-Kanz-ul-Imaan: Apnay Rab say Munkiron ka haal aysa hay keh in kay kaam hayn jaysay raakh keh is par hawa ka sakht jhonka aaya aandhi kay din maynn saari kama`ee maynn say kuch haath nah laga. Yayhi hay door ki gumrahi.

Layhaaza sabit huwa keh agar ko`ee insaan kaseer nayk a'amaal ka khazeerah jama' kar lay laykin is kay aqa`id maynn fasaad ho to yeh khazeerah raakh ka dhayr sabit hon gay. Isi haqeeqat ko saamnay rakhtay huway 'ulma`-e-Ahl-e-Sunnat nay aqa`id kay mozu' par bohat kuch likha. Inhin maynn say aik mukhtasir kitaab Syedi A'ala Hazrat Imam-e-Ahl-e-Sunnat رَضِیَ اللّٰہُ عَنْہُ kay khalifah Sadar-ul-Afazil Moulana Syed Muhammad Na`eem Uddeen Muraad Aabadi رَحْمَۃُ اللّٰہِ عَلَیْہِ nay tehreer farma`ee jis maynn Aap رَحْمَۃُ اللّٰہِ عَلَیْہِ nay nihayat salees

aur ‘aam fahm zabaan mayn Islaami Aqa`id bayaan kiye hayn jis maynn aik ‘aam qaari bhi istifadah kar sakta hay.

اَلْحَمْدُ لِلّٰه **Al-Madinah-tul-“ilmiyyah** yeh kitaab paysh karnay ki sa’dat hasil kar raha hay. Is kitaab ko murattab karnay kay liye Moulana Muhammad Haneef ‘Attari aur Moulana Muhammad Naveed Raza Attari jo Jami’ah-tul-Madinah kay fazil-e-Mutakharrijeen hayn, ki khidmaat hasil ki ga`in. is kitaab ki asha’at maynn darj zayl chizon ka ahtimaam kiya gaya hay.

1. Urdu aur arbi ki ibaraat maynn jo kitaabat ki ghaltiyan thin in ki tas-heeh kardi ga`ee hay.
2. Mukhtalif maqamaat par daqeeq ibaraton ko baa-aasaani samajhnay kay liye hawashi ka ihtimaam bhi kiya gaya hay jis ki wajah say istifadah mazeed aasaan ho gaya hay.
3. Kitaab kay musannif Sadar-ul-Afazil Moulana Syed Muhammad Na`eem Uddeen Muraad Aabadi رَحْمَةُ اللّٰهِ عَلَيْه ki mukhtasir sawaneh-e-‘umri bhi paysh ki ga`ee hay.
4. Sadar-ul-Afazil Moulana Syed Muhammad Na`eem Uddeen Muraad Aabadi رَحْمَةُ اللّٰهِ عَلَيْه nay is kitaab maynn jin jhootay mudda’iyaan-e-Nubuwwat ka tazkirah farmaaya hay in kay baaray maynn tafseel (Risalah ki shakal maynn) aakhiri safhaat maynn paysh ki ga`ee hay. Yeh wo kawish hay jo ab tak chapnay waalay tamaam Addition maynn say kisi maynn bhi nahin. Is tarah yeh kitaab deegar nuskhon maynn infiradi haysiyat ki hamil hay.

Allah hamaynn bhi islami aqa`id par istiqamat ‘ata farma`ay. Gumrah aur bad-‘aqidah logon aur bad-Aqeedgi say hamari aur hamari naslon ki hifazat farma`ay.

Kuch Musannif kay baaray mayn

Sadar-ul-Afazil Moulana Syed Muhammad Na`eem Uddeen Muraad Aabadi رَحْمَةُ اللّٰہِ عَلَیْہ Hazrat Imam-e-Ahl-e-Sunnat 'Azeem-ul-Barakat, Azeem-ul-Martabat, Mujaddid-e-Deen-o-Millat Moulana Shah Imam Ahmed Raza Khan رَحْمَةُ اللّٰہِ عَلَیْہ kay khulafah kiraam mayn say aik qabil-e-fakhr shakhsiyat hayn Aap nay apni zindagi deen-e-Islam kay liye waqf kar rakhi thi. Dam-e-Aakhir tak Aap deen ki khidmat aur Ihya`-e-Sunnat-e-Nabawi صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم maynn mashghoul rahay.

Aap ka naam-e-naami Muhammad Na`eem Uddeen aur laqab Sadr-ul-Afazil tha. 21 Safar-ul-Muzaffar 1300 Hijri, baa-mutabiq Yakum January 1883 barooz peer muraad Aabaad (U.P Hindustan) maynn payda huway. Aur isi nisbat say muraad Aabadi kehla`ay. Aap ka saara khaandaan 'ilm-o-fazl maynn yakta`-e-rozgaar tha chuna-cheh 8 saal ki umr maynn Qur`aan Pak hifz karnay kay ba'd ibtida`ee ta'leem apnay walid-e-majid Moulana Muhammad Mo'een-Uddeen رَحْمَةُ اللّٰہِ عَلَیْہ say hasil ki phir Moulana Shah fazal Ahmed رَحْمَةُ اللّٰہِ عَلَیْہ ki khidmat maynn hazir hu`ay aur silsilah ta'leem ko aagay barhaaya. Aap nay dars-e-nizaami ki takmeel Madrasah Imdadiyyah Murad Aabaad say ki aur phir kam-o-baysh 1 saal tak fatwaa nawaisi farmaatay rahay. Apni a'ala 'ilmi iste'daad aur qabiliyyat ki bina` par Madrasah Imdadiyyah maynn dastaar-e-fazilat hasil ki.

Aap kay seerat nigaaron nay likha hay Jodh-poor kay aik shakhs Idrees nay akhbaar "Nizam-ul-Mulk" maynn Imam Ahl-e-Sunnat 'Aala Hazrat 'Azeem-ul-Barakat ki mukhaalfat maynn aik mazmoon likha jo bayhudah aur naa zayba kalmaat say pur tha. Jab Hazrat Sadar-ul-Afazil رَحْمَةُ اللّٰہِ عَلَیْہ nay yeh mazmoon daykha to ranjeedah ho ga`ay aap nay is ka nihayat

hi mudallal aur pur maghaz jawaab tehreer farmaaya aur isi akhbaar maynn sha`ay' karwaaya. Imam-e-Ahl-e-Sunnat ko jab ma'loom huwa to Aap nay Sadar-ul-Afazil رَحْمَةُ اللّٰهِ عَلَيْه ko Bareli Shareef bulwaya. Aap Imam-e-Ahl-e-Sunnat رَضِىَ اللّٰهُ عَنْهُ ki khidmat ba-barkat maynn hazir hu`ay aur in kay 'Ilmi Faizan say Bahrah yaab hotay rahay.

Hazrat Sadar-ul-Afazil رَحْمَةُ اللّٰهِ عَلَيْه ko munazrah maynn aysa kamaal hasil tha keh jab bhi kisi say munazrah huwa, Allah عَزَّوَجَلَّ nay apnay fazl-o-karam say ghalib hi farmaaya. Koee 'Esa`ee, Aariyah, raafzi, khaarji ya Qadiyani aap kay muqabil nah theher sakta, chand hi mint maynn shikast kha kar zillat say rukhsat ho jaata. Aap ko Aala Hazrat رَحْمَةُ اللّٰهِ عَلَيْه nay goya aik tarah say munazron ka Incharge banaya tha. Kiyon-keh jahan kahin hindu, 'Esa`ee sir uthatay Aala Hazrat رَحْمَةُ اللّٰهِ عَلَيْه foran Sadar-ul-Afazil ko in ki sir koobi kay liye rawana farma daytay.

Dars-e-Hadees Aap ka dilchasp tareen mashghalah tha. Fan hadees maynn wo loog baa kamaal kehla`ay jin ka quwat-e-Hafizah bohat ziyadah huwa. Chuna-cheh Allah عَزَّوَجَلَّ nay Aap ko is na'mat-e-'Azeem say nawaza tha aap zaberdast Qawi Al-Hafizah thay aur Hadees ka dars daytay waqt fan-e- usool-e-hadees maynn aala tarz par taqreer farmaatay.

Aap nay mukhtalif mozu' par beesiyon 'ilmi mazameen tahreer farma`ay aur aap kay yeh ilmi shah-parayh aaj bhi mustanad maanay jaatay hayn. Aala Hazrat Muhaddis-e-Barelvi رَحْمَةُ اللّٰهِ عَلَيْه kay bay misaal, shuhra`-e-Aafaaq Tarjuma-e-Qur`aan "Kunz-ul-Imam" par aap ka tafseeri Hashiyah "Khaza`in-ul-Irfan" Ummat kay liye aik behtreen ne'mat hay, jo mukhtasar honay kay saath saath jame' aur sahl bhi hay. Deegar mashhoor kutub

maynn Atyab-ul-Bayan, Al-kalimah-tul-‘Ulya, Sawaneh-e-Karbala aur Kitaab-ul-‘Aqa`id wagherah shamil hayn.

Hazrat Sadar-ul-Afazil nay nasr kay saath saath sh’ar-o-sukhan ka bhi bara umdah zouq paaya tha. Aap ki sha’iri urdu ki riwayati sha’iri ki tarah nah thi balkeh nihayat shustah-o-muhazzab andaaz maynn sha’iri farmaatay. Aap nay Rasool-e-Akram صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki shaan maynn na’tayn bhi likhin aur pand-o-nisa`eh par mushtamil ash’aar bhi likhay.

1328 Hijri maynn Aap nay muraad abaad maynn aik ‘ilmi dars gah Madrasah Anjuman-e-Ahl-e-Sunnat-o-Jama’at ki bunyaad rakhi b’ad maynn isi azeem-ul-shaan deeni dars gah ka naam Jami’ah Na`eemiyyah rakha gaya, jahan aaj bhi hazaron tashnighaan-e-‘ilm sayraab ho rahay hayn.

Baa-har haal aap apni zaat maynn aik anjuman ki haysiyat rakhtay thay. Saari ‘umr isi tarah deen ki khidmat kartay rahay. Bil-Aakhir Da’ee-e-Ajal ko labbaik kehnay ka waqt aa-pohoncha aur Aap ka intiqaal-e-pur-malaal 19 Zil-Hijjah 1367 Hijri baa-mutabiq 23 October 1948 ko raat 12 bajay huwa. Aap ki tadfeen Jami’ah Na`eemiyyah Muraad Aabaad ki masjid kay ba`ayn goshay maynn ki ga`ee. Aaj bhi aap say iktisaab-e-Fayz ka silsilah jaari hay aur اِنْ شَآءَ اللّٰه taa qiyamat jaari rahay ga. Allah عَزَّوَجَلَّ Aap par karoron rehmatayn nazil farma`ay.

اَلْحَمْدُ لِلّٰہِ رَبِّ الْعٰلَمِیْنَ وَ الصَّلٰوۃُ وَالسَّلَامُ عَلٰی سَیِّدِ الْمُرْسَلِیْنَ

اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰہِ مِنَ الشَّیْطٰنِ الرَّجِیْمِ ط بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ ط

Dunya ka malik

Dunya ki har cheez adalti badalti rehti hay.[1] Aur na kabhi na kabhi fana ho ja`aygi [2] Kisi na kisi waqt wo paida hu`ee hay to zuroor in sab cheezon ka ko`ee paida aur napaid [3] karnay wala hay. Us ka naam pak “Allah” hay. Wo hamesha say hay, hamesha rahay ga. Wohi tamam Jahan ka bananay wala hay. Aasmaan, zameen, chaand, taaray, aadmi, jaanwar aur jitni cheezayn hayn sab ko usi nay paida kiya. Wohi palta hay sab usi kay mohtaj hayn. Rozi dayna, jilana[4], maarna us kay ikhtiyar mayn hay. Wo sab ka malik hay jo chahay karay us kay hukum mayn ko`ee dam nahin maar sakta[5]. Wo har kamal aur khoobi ka jama’ aur har ayb-o-nuqsan aur burayi say pak hay wo zahir aur chupi cheez ko jaanta hay ko`ee cheez us kay ilm say bahir nahin. Jesay us ki zaat hamesha say hay us ki tamaam sifaat (khoobiyan) bhi hamesha say hayn. Jahan ki har cheez uski paida ki hu`ee hay.

Ham sab us kay banday hayn wo ham par hamaray maa baap say ziyadah meherban, rehaym farmanay wala, gunnah bakshnay wala, toubah qubool farmanay wala hay.

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[1] *Tabdeel hoti rehti hay*

[2] *khatm ho jayegi*

[3] *khatm karnay wala, mitanay wala*

[4] *zindah karna*

[5] *koee dakhal nahin day sakta*

Us ki pakar nihayat sakht hay jis say bay [1] uskay choray choot nahin sakta. Izzat, zillat us kay ikhtiyar mayn hay. Jisay chahay izzat day. Jisay chahay zaleel karay, jisay chahay ameer karay jisay chahay faqeer karay. Jo kuch karta hay hikmat hay insaf hay. Musalmaanon ko Jannat ata farma`ay ga Kafiron ko dozakh mayn azaab karega. Uska har kaam hikmat hay, bandon ki samajh mayn aa`ay ya nah aa`ay. Uski naimatayn, uskay Ehsan bay intayha hayn wohi iska mustahiq hay kay uski ibadat ki ja`ay aur ko`ee ibadat kay la`iq nahin. Allah Hayyi, Qadeer, Samee’, Baseer, Mutakallim, Aleem, Mureed [2] hay. Na wo kisi ka baap, na bayta, na us ki ko`ee bibi, na rishtaydaar. Sab say bay niyaaz.

Nazm

Sab ka paida karnay wala
Mayra Moula [3] mayra moula

Sab say Afzal sab say a’ala
Mayra moula mayra moula

Jag ka khalid sab ka Malik
Wo hi baaqi, baqi halik [4]

Sachcha malik sacha Aaqa
Mayra moula mayra moula

Sab ko wo hi day hay rozi

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[1] *baghayr is kay choray*

[2] *Hamesha say zindah, qudrat wala y’ani jo cha hay karay, sun-nay wala, daykhnay wala, kalam karnay wala, jan-nay wala, iradah farmanay wala*

[3] *Malik, Aaqa*

[4] *Halaak honay waalay*

naimat us ki doulat us ki

Raziq [1] data [2] palan haara[3]
Mayra moula mayra moula

Ham sab us kay ajiz banday
wo hi palay wo hi maray

Khoobi wala sab say niyara
Mayra moula mayra moula

Awwal aakhir gayab hazir
usko roshan us par zahir

Alim [4] dana [5] waqif [6] kul ka
Mayra moula mayra moula

Izzat wala hikmat wala
naimat wala rehmat wala

Mayra pyara mayra Aaqa
Mayra moula mayra moula

Ta'at sajdah [7] us ka haq hay

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[1] *Rizq denay wala*

[2] *Bohat ata'ayn karnay wala*

[3] *Parwarish karnay wala*

[4] *Ilm wala*

[5] *Jan-nay wala*

[6] A*agah*

[7] *Sajdah do qism hay aik sajdah tazeemi aur doosra sajdah bandagi, sajdah bandagi sirf Allah* عَزَّوَجَلَّ *kay liyay ja'iz hay Allah kay siwa kisi aur ko sajdah karna shirk hay aur sajdah tazeemi pichli shariyaton may ja'iz tha jesa Hazrat Yousuf* عَلَيْهِ السَّلَام *ko un kay bhaiyon nay sajdah kiya lekin hamari shari'at may haraam hay.*

usko poojo wo hi Rab hay

Allah Allah Allah Allah

Mayra moula mayra moula

Suwalaat

Suwaal: Kiya dunya hamesha say hay?

Jawaab: Jee nahin.

Suwaal: Kiya dunya hamesha rahay gi?

Jawaab: Nahin kiyun-keh yahan har cheez kay liyay aik umr hay. Pehlay wo paida hoti hay aur jab tak us ki umr hay baqi rehti hay. Phir fana ho jaati hay.

Suwaal: Dunya ki cheezon ka paida aur fana karnay wala kon hay?

Jawaab: Allah عَزَّوَجَلَّ.

Suwaal: Wo kab paida huwa aur kab tak rahega?

Jawaab: Wo paida nahin huwa na fana ho ga. Paida wo cheez hoti hay jo pehlay na ho. Allah عَزَّوَجَلَّ hamesha say hay aur hamesha rahay ga sab ko wohi paida karta hay us ko kisi nay paida nahin kiya. Wohi sab ko fana karta hay usko ko`ee fana nahin kar sakta.

Suwaal: Kiya Akelay usi nay sari dunya bana dali ya aur ko`ee bhi us kay saath shareek hay?

Jawaab: Ko`ee us ka shareek nahin sab us kay banday aur us kay paida kiyay huway hayn wo akela tamaam Jahan ka paida karnay wala hay us ki bari qudrat hay. Ko`ee zarrah baghayr us kay hukum kay hil nahin sakta.

Nabuwwat ka bayaan

Allah عَزَّوَجَلَّ nay khalq [1] ki hidayat aur rehnumaee kay liyay jin pak bandon ko apnay Ahkam pohanchanay kay waastay bheja unko “Nabi” kehtay hayn, Ambiya عَلَيْهِمُ السَّلَام wo bashr hayn jin kay paas Allah عَزَّوَجَلَّ ki taraf say wahi [2] ati hay. Yeh wahi kabhi farishtay ki maarifat ati hay kabhi bay wastah. Ambiya عَلَيْهِمُ السَّلَام gunahon say pak hayn in ki aadatayn, khaslatayn [3] nihayat pakeezah hoti hayn. Un ka naam, nasab, jism, fayl, harakat, sakanat sab say aala darjay kay aur nafrat angayz [4] baaton say pak hotay hayn, unhayn Allah عَزَّوَجَلَّ aqal kamil ata farmata hay. Dunya ka baray say bara aqalmand un ki aqal kay karorwayn darjay tak bhi nahin pohonch sakta. Unhayn Allah عَزَّوَجَلَّ gayb [5] par muttala’ fermata hay wo raat din Allah عَزَّوَجَلَّ ki

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[1] *Makhlooq*

[2] *Wahi ka laghwi m’ana paygham bhayjna, dil may baat dalna, khufiya baat karna. Istilah shari’at may wahi us kalam ko kehtay hayn jo kisi Nabi par Allah ki taraf say nazil huwa ho. Ambiya* عَلَيْهِمُ السَّلَام *kay haq may wahi ki do qismayn hayn. (1) Bill wastah (2) Bila wastah. Bill wastah ya’ani kalam Rabbani* عَزَّوَجَلَّ *farishtay ki wasatat say Nabi kay pas aye jesay Jibrael* عَلَيْهِ السَّلَام *ka wahi lana aur bila waasta y’ani farishtay ki wasatat kay baghayr binafs-e-nafees kalam Rabbani* عَزَّوَجَلَّ *ko sun-na jesa Mairaj ki raat Huzoor* صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم *nay suna aur Kuh-e-Toor par Hazrat Musa* عَلَيْهِ السَّلَام *nay suna. Isi tarhan Nabi ko khuwab may jo cheez bataee ja`ay woh bhi wahi hay jesay Hazrat Ibrahim* عَلَيْهِ السَّلَام *ko khuwab may Hazrat Isma’il* عَلَيْهِ السَّلَام *ki qurbani ka hukm huwa. (Mulakhkhasan Az Nuzhat-ul-Qaari Sharh Sahih Bukhari, jild 1, safhah 234 Matbu’a Fareed Book stall Urdu Bazaar Lahore. Bahar-e-Shari’at Hissah Awwal, jild Awwal safhah 10 Matbu’a Maktabah Razawiyyah Aaraam Baagh Karachi)*

[3] *Seerat, mizaaj*

[4] *Nafrat dilanay waali*

[5] *Ghayb kay laghvi m’ani hayn pousheedah, aur ilm-e-ghayb say murad voh chupi huwi baatayn hayn jo hawwas khamsah aur andazay say maloom na*

ata'at [1]aur ibadat mayn mashgool rehtay hayn aur bandon ko Allah عَزَّوَجَلَّ kay hukum pohchatay aur us ka rasta dikhatay hayn.

Nabuwwat bohat buland aur bara martabah hay. Ko`ee shakhs ibadat wagerah say hasil nahin kar sakta, chahay umr bhar rozay daar rahay, raat bhar sajdon mayn roya karay, tamaam maal-o-dolat khuda ki rah mayn sadqah kar day, apnay ap bhi is kay deen par fida [2] ho ja`ay magar is say nabuwwat nahin paa sakta. Nabuwwat Allah عَزَّوَجَلَّ ka fazal hay jisay chahay ata farma`ay.

Nabi ki farmam-bardari farz hay. Ambiya عَلَيْهِمُ السَّلَام tamaam makhlooq say Afzal hayn us ki tazeem-o-touqeer farz aur us ki adna touheen ya takzeeb [3] kufr hay. Aadmi jab tak in sab ko na maanay momin nahin ho sakta. Allah عَزَّوَجَلَّ kay darbaar mayn Ambiya عَلَيْهِمُ السَّلَام ko bohat izzat aur martabah hay. Wo Allah عَزَّوَجَلَّ kay piyaray hayn.

In Ambiya عَلَيْهِمُ السَّلَام mayn say jo nayi shariyat [4] laye un ko Rasool kehtay hayn. Tamam Ambiya عَلَيْهِمُ السَّلَام apni qabron mayn zindah hayn jaysay dunya mayn thay aik aan kay liyay un par mout aaee phir zindah ho ga`ay. Dunya mayn sab say pehlay aanay walay Nabi Aadam عَلَيْهِ السَّلَام hayn jin say pehlay aadmiyon ka Silsilah na tha. Sab say pehlay Allah عَزَّوَجَلَّ nay unhayn apni qudrat-e-kamila say bay maa baap kay paida kiya

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ho sakayn aur jin kay baaray mayn Allah عَزَّوَجَلَّ nay apnay Ambiya عَلَيْهِ السَّلَام ko khabar di hay.

[1] *bandagi, hukum man-na*

[2] *Nisaar, qurban*

[3] *Jhutlana*

[4] *Islami qanoon, Khudaee Ahkaam*

aur apna khalifa banaya aur ilm-e- Asma [1] Inayat kiya. Mala`ikah [2] ko un kay sajday ka hukum kiya. Unhin say insaani nasal chali. Tamaam aadmi unhin ki aulad hayn. Hazrat Aadam عَلَيْهِ السَّلَام say hamaray Aaqa Huzoor Syed-e-Alam صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم tak Allah nay bohat Nabi bhayjay Quran pak mayn jin ka zikr hay un kay isma` mubarakah yeh hayn:

Hazrat Aadam عَلَيْهِ السَّلَام, Hazrat Nuh عَلَيْهِ السَّلَام, Hazrat Ibrahim عَلَيْهِ السَّلَام, Hazrat Yousuf عَلَيْهِ السَّلَام, Hazrat Ismail عَلَيْهِ السَّلَام, Hazrat Ishaq عَلَيْهِ السَّلَام, Hazrat Yaqoob عَلَيْهِ السَّلَام, Hazrat Musa عَلَيْهِ السَّلَام, Hazrat Haroon عَلَيْهِ السَّلَام, Hazrat Shoaib عَلَيْهِ السَّلَام, Hazrat Lut عَلَيْهِ السَّلَام, Hazrat Hud عَلَيْهِ السَّلَام, Hazrat Dawood عَلَيْهِ السَّلَام, Hazrat Sulaiman عَلَيْهِ السَّلَام, Hazrat Ayoob عَلَيْهِ السَّلَام, Hazrat Zakariya عَلَيْهِ السَّلَام, Hazrat Yahya عَلَيْهِ السَّلَام, Hazrat Eesa عَلَيْهِ السَّلَام, Hazrat Ilyas عَلَيْهِ السَّلَام, Hazrat Al-Yasa’ عَلَيْهِ السَّلَام, Hazrat Younus عَلَيْهِ السَّلَام, Hazrat Idrees عَلَيْهِ السَّلَام, Hazrat Zul Kifl عَلَيْهِ السَّلَام, Hazrat Saleh عَلَيْهِ السَّلَام, Huzoor Syed ul Mursaleen Muhammad-ur-Rasool-Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

Ambiya عَلَيْهِمُ السَّلَام kay rutbay

Ambiya عَلَيْهِمُ السَّلَام kay maratib [3] mayn farq hay. Ba’azon kay rutbay ba’azon say aala hayn. Sab say bara rutba hamaray Aaqa-o-Moula Syed-ul-Ambiya [4] Muhammad Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka hay. Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم khatam-un-Nabiyeen hayn. Allah عَزَّوَجَلَّ nay nabuwwat ka Silsila Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم par khatam farma diya. Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay baad kisi ko nabuwwat nahin mil sakti. Jo shakhs Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

[1] *Tamaam cheezon aur un kay naamon ka ilm*

[2] *Farishtay (malak ki jama’)*

[3] *Martabay, darjay*

[4] *Nabiyon kay Sardaar*

kay baad kisi ko nabuwwat milna jaiz samjhay wo kafir hojata hay. Tamam Ambiya عَلَيْهِمُ السَّلَام ko jo kamalat juda juda Inayat huway wo sab Allah عَزَّوَجَلَّ nay Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki zaat-e-aali mayn jama' farma diyay aur Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay khaas kamalaat bohat za`id hayn. Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم Allah عَزَّوَجَلَّ kay Mehboob hayn. Khuda ki rah Ambiya عَلَيْهِمُ السَّلَام hi kay zariyay milti hay aur insan ki nijaat ka daar-o-madaar unheen ki farman-bardaari par hay.

Suwalaat

Suwaal: Kiya Jin aur farishtay bhi Nabi hotay hayn?

Jawaab: Nahin, Nabi sirf insanon mayn say hotay hayn. Aur un mayn bhi faqat mard. Ko`ee aurat nabi nahin hoti.

Suwaal: Kiya ghayr Nabi kay pas bhi Wahi aati hay?

Jawaab: Wahi nabuwwat ghayr nabi kay pas nahin ati. Jo us ka qa'il ho wo kafir hay.

Suwaal: Kiya Ambiya kay siwa aur ko`ee bhi masoom hota hay?

Jawaab: haan, farishtay bhi masoom hotay hayn aur ko`ee nahin.

Suwaal: Masoom kis ko kehtay hayn?

Jawaab: Jo Allah عَزَّوَجَلَّ ki hifazat mayn ho aur is waja say us ka gunnah karna na mumkin ho.

Suwaal: kiya imam aur wali bhi masoom hotay hayn?

Jawaab: Ambiya aur farishton عَلَيْهِمُ السَّلَام kay siwa masoom ko`ee bhi nahin hota, Awliya ko Allah عَزَّوَجَلَّ apnay karam say

gunahon say bachaata hay magar masoom sirf Ambiya aur farishtay hi hayn.

Suwaal: Ilm-e-Asma kis ko kehtay hayn?

Jawaab: Allah عَزَّوَجَلَّ nay jo Hazrat Aadam عَلَيْهِ السَّلَام ko har cheez aur us kay naamon ka ilm ata farmaya tha usko ilm-e-Asma kehtay hayn.

Suwaal: Farishton nay Hazrat Aadam عَلَيْهِ السَّلَام ko kaysa sajdah kiya tha?

Jawaab: Yeh sajdah tazeemi tha, jo Khuda kay hukum say Mala`ika nay kiya aur sajdah tazeemi pehli shariyaton mayn ja`iz tha hamaari shariyat mayn ja`iz nahin. Aur sajdah ibadat pehli shariyaton mayn bhi Khuda kay siwa kisi aur kay liyay ja`iz nahin huwa.

M’ojzaat

Wo ajeeb-o-ghareeb kaam jo aadatan na mumkin hon jesay murdon ko zindah karna, isharay say chaand kay do tukray kar dayna, ungliyon say chashmayn jaari karna, aysi baatayn agar nabuwwat ka dawa karnay walay say us ki ta’eed mayn zahir hon, un ko “m’ojzah” kehtay hayn. Moujzaat Ambiya عَلَيْهِمُ السَّلَام say bohat zahir hotay rehtay hayn aur yeh un ki nabuwwat ki daleel hayn. M’ojzaat daykh kar aadmi ka dil Nabi ki sachaee ka yaqeen kar layta hay jis kay haath say qudrat ki aysi nishaniyan zahir hoti hayn jin kay muqabil sab log ajiz o hayraan hayn zuroor wo Khuda ka bhayja huwa hay chahay ziddi dushman na manay magr dil yaqeen kar hi layta hay aur aqal walay Iman lay aatay hayn.

Ko`ee jhoota nabuwwat ka dawa karkay M’ojzah har giz nahin

dikha sakta qudrat us ki ta'eed nahin farmaati. Hamaray Huzoor syed-ul-Ambiya صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم raat kay thoray say hissay mayn Makkah Mo'zama say Bayt-ul-Muqaddas tashreef lay ga`ay wahan Ambiya عَلَيْهِمُ السَّلَام ki imamat farma`ee. Bait-ul-Muqaddas say aasmanon par tashreef lay ga`ay. Allah عَزَّوَجَلَّ kay qurb ka wo martabah paaya keh kabhi kisi insaan ya farishtay, Nabi ya Rasool nay nah paaya tha. Khuda-wand-e-alam ka jamal-e-pak apni Mubarak ankhon say daykha, kalaam-e-ilaahi suna, aasman-o-zameen kay tamaam mulk mulahiza farma`ay, jannaton ki sayr ki, dozakh ka m'u`ainah [1] farmaaya, Makkah Mouzzamah say Bait-ul-Muqaddas tak rah mayn jo qafilay milay thay subah ko un kay halaat bayaan farma`ay.

Qur`aan Shareef ka bayaan

Quran Pak Allah عَزَّوَجَلَّ ka kalam hay us nay apnay bandon ki rehnuma`ee kay liyay utara. Is mayn saaray ilm hayn aur wo baymisaal kitaab hay waysi ko`ee doosra nahin bana sakta hay chahay tamaam dunya kay log mil ja`ayn magar aysi kitaab nahin bana saktay.

Allah عَزَّوَجَلَّ nay yeh kitaab apnay piyaray Nabi Huzoor Muhammad Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم par utari jesay is say pehlay Tourat Hazrat Musa عَلَيْهِ السَّلَام par, Zaboor Hazrat Dawood عَلَيْهِ السَّلَام par, Injeel Hazrat Eesa عَلَيْهِ السَّلَام par aur doosri kitaabayn aur nabiyon عَلَيْهِمُ السَّلَام par utari thin wo sab kitaabayn bar haq hayn. Hamara un sab par iman hay magar pehlay zamanay kay shareer logon nay agli kitaabon ko badal daala wo asli nahin miltin. Quran Shareef ka Allah عَزَّوَجَلَّ khud nigayhbaan hay is liyay wo jesa utra waysa hi hay aur hamesha

[1] *Apni aankhon say daykhna*

waysa hi rahay ga saara zamana chahay to bhi us mayn aik hurf ka farq nahin aasakta.

Suwaalat:

Suwaal: Dunya mayn ko`ee asmaani kitaab bhi hay?

Jawaab: jee haan.

Suwaal: Aasmaani kitaab say kiya matlab hay?

Jawaab: Khuda ki kitaab.

Suwaal: kon si?

Jawaab: Quran Shareef.

Suwaal: Us mayn kiya bayaan hay?

Jawaab: us mayn saray ilm hayn.

Suwaal: wo kitaab kis liyay ayi hay?

Jawaab: bandon ki rehnumaee kay liyay takeh banday Allah aur us kay Rasool ko jaanayn aur un ki marzi kay kaam karayn.

Suwaal: Quran shareef kis par utra?

Jawaab: Hazrat Muhammad Mustafa صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم par.

Suwaal: kab utra?

Jawaab: Ab say 13 so baras pehlay [1].

[1] *Yeh us waqt hay jab Kitaab likhi gaee thi ab (1425 Hijri) taqreeban choudah so baras guzar chukay.*

Suwaal: Kiya Quran shareef kay siwa Allah عَزَّوَجَلَّ nay ko`ee aur kitaab bhi utaari thi?

Jawaab: Jee haan.

Suwaal: Kon kon si?

Jawaab: sab kitaabon kay naam to maloom nahin. Mashoor kitaabayn yeh hayn: Tourat Shareef, Injil Shareef, Zaboor Shareef.

Suwaal: Kiya saheeh tourat, saheeh injeel, saheeh zaboor aj kal kahin milti hay?

Jawaab: jee nahin.

Suwaal: kiyon?

Jawaab: Eesa'iyon aur Yahoodiyon nay in Kitaabon mayn apni marzi say ghata barha kar kuch ka kuch kar diya.

Suwaal: Kiya saheeh Quran Shareef milta hay?

Jawaab: Jee haan Quran Shareef har jaga saheeh milta hay.

Suwaal: kiya wo nahin badla?

Jawaab: wo nahin badal sakta. Us mayn aik hurf ka bhi farq nahin ho sakta.

Suwaal: kiyon?

Jawaab: is liyay keh us ka nigayhbaan Allah hay.

Suwaal: Quran Shareef kahan milta hay?

Jawaab: har shahayr aur har ga`on mayn, har musalmaan kay ghar mayn hota hay aur Musalmaanon kay bachay bachay ko

yaad hay.

Suwaal: Tum nay kaysay jaana keh wo Khuda ki Kitaab hay?

Jawaab: Jesay Khuda ki banaee hu`ee cheezon ki tarah ko`ee cheez kisi say nahin ban sakti aysay hi Quran Shareef ki tarah ko`ee kitaab kisi say nahin ban sakti is say ham nay jana kay wo Khuda ki kitaab hay. Admi ki hoti to ko`ee aur bhi waysay hi bana sakta.

Suwaal: Kiya hindu’on kay paas ko`ee Khuda ki kitaab hay?

Jawaab: Nahin.

Suwaal: Waid kiya hay?

Jawaab: Puranay zamanay kay sha’iron ki nazmayn.

Mala`ikah ka bayaan

Farishtay Allah kay imandaar, mukarram [1] banday hayn jo us ki nafarmani kabhi nahin kartay hayn. Har qism kay gunnah say masoom hayn. Un kay jism noorani hayn, aur wo na kuch khatay hayn, na peetay hayn. Har waqt Allah عَزَّوَجَلَّ ki ibadat mayn hayn.

Allah عَزَّوَجَلَّ nay unhayn yeh qudrat di hay kay wo jo shakal chahayn ikhtiyar karayn. Wo judagana kaamon par muqarrar hayn. Ba’az Jannat par, ba’az dozakh par, ba’az aadmiyon kay aamaal likhnay par, ba’az rozi pohan-chaanay par, ba’az pani barsanay par, ba’az maa kay pait mayn bachay ki soorat bananay par, ba’az aadmiyon ki hifazat par, ba’az ruh qabz karnay par, ba’az qabr mayn Suwaal karnay par, ba’az azaab

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[1] *Izzat waalay*

par, ba’az Rasool عَلَيْهِ السَّلَام kay darbar mayn Musalmaanon kay durood aur salaam pohan-chaanay par, ba’az Ambiya عَلَيْهِمُ السَّلَام kay paas wahi laanay par.

Mala`ikah ko Allah عَزَّوَجَلَّ nay bari quwwat ata farma`ee hay wo aysay kaam kar saktay hayn jisay laakhon aadmi mil kar bhi nahin kar saktay. In mayn chaar farishtay bohat azmat rakhtay hayn. Hazrat Jibra`il, Hazrat Mika`il, Hazrat Israfeel, Hazrat Izra`il عَلَيْهِمُ السَّلَام.

Suwalaat:

Suwaal: Kiya farishtay daykhnay mayn aatay hayn?

Jawaab: Hamayn to nazar nahin aatay magar jinhayn Allah عَزَّوَجَلَّ chahta hay wo farishton ko daykhtay hayn. Ambiya عَلَيْهِمُ السَّلَام unhayn mulahiza farmatay hayn, un say kalaam hota hay. Qabron mayn murday bhi farishton ko daykhtay hayn aur bhi jisay Allah عَزَّوَجَلَّ chahay, daykh sakta hay.

Suwaal: Har Aadmi kay saath aik hi farishta umr bhar us kay Aamaal likha karta hay ya kaee?

Jawaab: Nayki aur badi kay likhnay waalay alehdah alehdah hayn aur raat kay alehdah aur din kay alehdah hayn.

Suwaal: Kul kitnay farishtay hayn?

Jawaab: Bohat hayn hamayn un ki ta’daad maloom nahin.

Taqdeer

Dunya mayn jo kuch hota hay aur banday jo kuch kartay hayn nayki, badi wo sab Allah عَزَّوَجَلَّ kay ilm-e-azali [1] kay mutabiq

[1] *Khuda ka qadeem ilm jo hameshah say hay*

hota hay. Jo kuch honay wala hay wo sab Allah عَزَّوَجَلَّ kay ilm mayn hay aur us kay paas likha huwa hay.

Suwaalat:

Suwaal: Kiya taqdeer kay mawafiq kaam karnay par aadmi majboor hay?

Jawaab: Nahin. Bandayh ko Allah عَزَّوَجَلَّ nay nayki, badi kay karnay par ikhtiyaar diya hay. Wo apnay ikhtiyaar say jo kuch karta hay wo sab Allah عَزَّوَجَلَّ kay yahan likha huwa hay.

Mout aur Qabr ka bayaan

Har shakhs ki umr muqarrar hay na us say ghatay, na barhay. Jab wo umr poori ho jaati hay to Malak-ul-maut [1] عَلَيْهِمُ السَّلَام us ki jaan nikaal laytay hayn mout kay waqt marnay waalay kay dahnay, ba`ayn jahan tak nazar jaati hay farishtay hi farishtay dikhaee daytay hayn. Musalman kay paas rehmat kay farishtay, kafir kay pas azaab kay. Musalmaanon ki ruh ko farishtay izzat kay sath lay jaatay hayn aur Kafiron ki ruh ko farishtay haqarat kay sath lay kar jaatay hayn. Roohon kay rehnay kay liyay muqamaat muqarrar hayn naykon kay liyay alehdah aur badon kay liyay alehdah. Magar wo kahin ho, jism say un ka talluq baaqi rehta hay. Us ki eeza say un ko takleef hoti hay. Qabr par aanay walay ko daykhtay hayn, us ki awaaz suntay hayn, marnay kay baad ruh kisi doosray badan mayn ja kar phir nahin paida hoti, yeh jahilana khayaal hay, isi ko aawagawann [2] kehtay hayn.

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[1] *Ruh qabz karnay waala farishtah*

[2] *ba’az log kehtay hayn kay jo log dunya say achay amal kar kay nahin jaatay to un ki ruh marnay kay baad us kay amal kay munasib doosray kay*

Mout yehi hay keh ruh jism say juda ho ja`ay laykin juda ho kar wo fana nahin ho jaati. Dafan kay baad qabr murday ko dabati hay jab dafan karnay walay dafan kar kay wapis ho jaatay hayn to murdah un kay jooton ki awaaz suntan hay. Us kay baad 2 farishtay zameen cheertay aatay hayn un ki sooratayn dara`oni, Aankhayn neeli kaali. Aik ka naam munkir, doosray ka naam nakeer hay. Wo murday ko utha kar bithatay hayn aur us say Suwaal kartay hayn.

1. Tayra Rab kon hay?
2. Tayra deen kiya hay?
3. Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki taraf isharah kar kay poochtay hayn to un kay haq mayn kiya kehta tha?

Musalmaan Jawaab dayta hay. Mayra Rab Allah hay. Mayra deen Islam hay. Yeh Allah kay Rasool hayn. "اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ"[1]. Farishtay kehtay hayn ham jaantay thay keh to yehi Jawaab dayga phir us ki qabr faraakh[2] aur roshan kardi jaati hay. Aasmaan say aik munadi nida karta hay[3] Mayray banday nay sach kaha. Is kay liyay jannati farsh bichao, janatti libaas pehnao, Jannat ki taraf darwazay kholo. Darwazay khol diyay jaatay hayn jis say Jannat ki hawa aur

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badan may aajaati hay us ko tanasukh ya'ani awaa gawann kehtay hayn yeh batil aqeedah hay

[1] *May gawahi deta hon keh Allah kay siwa koee ibadat kay la`iq nahin woh akela hay us ka koee shareek nahin aur mayn gawahi deta hon keh Muhammad* صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم *is kay banday aur Rasool hayn.*

[2] *kushadah, khuli*

[3] *Aylaan karnay waala aylan karta hay*

Khushbu aati rehti hay aur farishtay usi say kehtay hayn kay ab tu aaraam kar.

Kafir in Suwaalon ka Jawaab nahin day sakta har Suwaal kay Jawaab mayn kehta hay mayn nahin jaanta. Aasmaan say nida karnay wala nida karta hay kay yeh jhoota hay is kay liyay aag ka bichona bichao, aag ka libaas pehnao aur dozakh ki taraf ka darwazah khol do. Is say dozakh ki garmi aur lipat ati hay phir is par farishtay muqarrar kardiyay jatay hayn jo lohay kay baray baray gurzon [1] say martay hayn aur azaab kartay hayn.

Suwalaat

Suwaal: Aawagawan ko kon log mantay hayn?

Jawaab: Hindu.

Suwaal: Kiya qabr har murday ko dabati hay?

Jawaab: Ambiya kiram عَلَيْهِمُ السَّلَام mustasna hayn [2] un kay siwa sab Musalmaanon ko bhi qabr dabati hay aur Kafiron ko bhi. Lekin Musalmaanon ko dabana Shafqat kay saath hota hay jaysay maa bachay ko seenay say laga kar chiptaye aur Kafiron ko sakhti say yahan tak kay pasliyan idhar say udhar ho jaati hayn[3].

Suwaal: kiya kuch log aisay bhi hayn jin say qabr mayn Suwaal nahin hota?

Jawaab: Haan. Jin ko hadees Shareef mayn mustashna kiya gaya hay jaysay Ambiya عَلَيْهِمُ السَّلَام aur jummah-tul-Mubarak

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[1] *wazni hathoron*

[2] *Shamil nahin*

[3] *ya'ani aik doosray may paywast ho jaati hayn*

aur Ramzan-ul-Mubarak mayn marnay walay musalmaan.

Suwaal: qabr mayn azaab faqat kafir par hota hay ya musalman par bhi?

Jawaab: kafir to azaab hi mayn rahayn gay aur ba'az musalmaan gunnahgaar par bhi azaab hota hay. Musalmaanon kay sadqaat, dua, tilawat-e-Quran aur doosray sawaab pohan-chanay kay tareeqon say us mayn takhfeef[1] ho jaati hay aur Allah عَزَّوَجَلَّ apnay karam say us azaab ko utha dayta hay. Ba'az kay nazdeek musalman par say qabr mayn azaab jummah ki raat aatay hi utha diya jata hay.

Suwaal: Jo murday dafan nahin kiyay jaatay un say bhi Suwaal hota hay?

Jawaab: haan wo khuwah dafan kiya ja`ay, ya nah kiya ja`ay, ya usay ko`ee jaanwar kha ja`ay, har haal mayn us say Suwaal hoota hay aur agar qabil-e-azaab hay to azaab bhi.

Hashr ka bayaan

jaysay har cheez ki aik umr muqarrar hay us kay pooray honay kay baad wo cheez fana ho jati hay. Aysay hi dunya ki bhi aik umr Allah عَزَّوَجَلَّ kay ilm mayn muqarrar hay. Us kay poora honay kay baad dunya fana ho ja`aygi. Zameen-o-Aasmaan, aadmi, jaanwar ko`ee bhi baqi na rahay ga. Isko "qayammat" kehtay hayn. Jaysay aadmi kay marnay say pehlay beemari ki shiddat, mout ki sakraat, [2]naza'[1] ki haalatayn zahir hoti hayn. Aisay hi Qiyamat say pehlay alaamaat hayn.

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[1] *kami*

[2] *Jaan kani ki takaleef*

Qiyamat ki nishaniyan

Qiyamat kay aanay say pehlay dunya say ilm uth ja`ay ga. Alim baqi nah rahayn gay. Jahalat phayl ja`ay gi. Badkaari aur bayhayaee ziyadah ho gi. Awraton ki tadaad mardon say barh ja`ay gi. Baray dajjal [2] kay siwa tees dajjal aur hon gay har aik un mayn say nabuwwat ka dawa karay ga bawujood yeh keh huzoor pur noor syed-ul-Ambiya صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم par nabuwwat khatam ho chuki. Un mayn say ba’az dajjal to guzar chukay jaysay Musailimah Kazzab, Aswad Ansi, Mirza Ali Muhammad Bab, Mirza Ali Hussain Baha-ul-lah, Mirza Ghulam Ahmed Qadiyani [3] aur ba’az baqi hayn wo bhi zuroor hon gay.

Maal ki kasrat ho gi. Arab mayn khayti, baagh, nehrayn ho ja`ayn gi. Deen par qa`im rehna mushkil ho ga. Waqt bohat jald guzray ga. Zakaat dena logon ko dushwaar ho ga. Ilm ko log dunya kay liyay parhen gay. Mard, awraton ki ata’at karayn gay. Maa baap ki nafarmani ziyadah ho gi. Sharab noshi aam ho ja`ay gi. Na ayhl sardaar bana`ay ja`ayn gay. Neher farat say sonay ka Khazana khulay ga. Zameen apnay dafeenay ugal day gi. Amanat, ghanimat samjhi ja`ay gi. Masjidon mayn shour machayn gay. Fasiq, sardaari karen gay. Fitnah angezon ki izzat ki ja`ay gi. Gaanay bajay ki kasrat ho gi. Pehlay buzurgon par log la’an ta’an karen gay. [4]koray ki nouk aur jootay kay

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[1] *dam tootna*

[2] *dajjal ka laghwi ma’ani jhoota, sachayi ko jhutlanay wala. Riwayat kay mutabiq aik jhoota shakhs jo akheer zamanay may paida ho ga musalmanon kay aqeedayh kay mutabiq Hazrat Eesa* عَلَيْهِ السَّلَام *usay qatal karayn gay.*

[3] *In sab kay baaray may tafseel isi kitaab kay akhiri saf’hat par mulahizah farma`ayn*

[4] *Bura bhala kahayn gay*

tasmayn baatayn karengay. Dajjal aur daabah-tul-arz aur Yajooj Majooj [1]niklayn gay. Hazrat Imam Mehdi رَضِیَ اللّٰہُ عَنْہُ zahir hon gay. Hazrat Eesa عَلَیْہِ السَّلَام nuzool [2] farma`ayn gay. Aaftaab [3] maghrib say tulu’ ho ga aur toubah ka darwazah band ho ja`ay ga.

Suwalaat

Suwaal: Dajjal kis ko kehtay hayn? Us kay nikalnay ka haal bayaan farma`ayn.

Jawaab: Dajjal Maseeh [4] kazzab [5] ka naam hay. Us ki aik aankh ho gi wo kaana ho ga aur us ki payshani par kafir likha ho ga. Har musalman us ko parhega, kafir ko nazar na ayega. Wo chalees din mayn tamaam zameen mayn phirega magar Makkah Shareef aur Madinah Shareef mayn dakhil na ho sakay ga. In chalees din mayn pehla din aik saal kay barabar ho ga, doosra din aik maheenay kay barabar, teesra aik haftay kay barabar aur baaqi din ma’mool kay dinnon kay barabar hon gay. Dajjal khudaee ka dawa Karay ga aur us kay saath aik bagh aur aik aag ho gi. Jis ka naam wo Jannat-o-dozakh rakhay ga. Jo us par Iman la`ay ga wo us ko apni Jannat mayn dalay ga, jo haqeeqat mayn aag ho gi aur jo us ka inkaar karay ga us ko apni jahannum mayn dakhil karay ga jo waqa`ee mayn asa`ish

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[1] *Tafseel is baab kay aakhir mayn suwalaat mayn dekhi`ay*

[2] *utarna, ya’ani aasmaan say utrayn gay*

[3] *Sooraj*

[4] *Maseeh bama’ani ism maf’ool hay y’ani mamsoohul -ayn, aik aankh ka kana. Hazrat Eesa* عَلَیْہِ السَّلَام *ko jo Maseeh kehtay hayn wahan Maseeh bama’ani ism fa’il hay ya’ani barkat kay liyay choonay walay, murdon ko zindah aur beemaron ko acha karnay waalay*

[5] *bara jhoota*

ki jaga ho gi[1]. Bohat say Aja’ib[2] dikha`ay ga. Zameen say sabzah uga`ay ga. Aasmaan mayn meen[3] barsaye ga. Murday zindah karay ga. Aik momin saleh[4] is ki taraf mutawajja hon gay aur un say dajjal kay sipahi kahen gay kiya tum hamaray Rab par iman nahin laatay? Wo kahen gay: mayray rab kay dala`il chupay huway nahin hayn. Phir wo un ko pakar kar dajjal kay pas lay ja`ayn gay. Yeh dajjal ko daykh kar farma`ayn gay ay logon yeh wohi dajjal hay jis ka Rasool kareem صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay zikr farmaya hay. Dajjal kay hukum say un ko zad-o-koob[5] kiya ja`ay ga. Phir dajjal kahay ga kiya tum mayray upar iman nahin laatay? Wo farma`ayn gay to Maseeh kazzab hay. Dajjal kay hukum say un ka jism Mubarak sir say pa`on tak cheer kay do hissay kar diya ja`ay ga aur in donon hisson kay darmiyan dajjal chalega. Phir kahega uth! To wo tandrust ho kar uth kharay hon gay. Tab dajjal un say kahega tum mujh par iman laatay ho? Wo farma`ayn gay mayri baseerat[6] aur ziyadah ho ga`ee. Ay logon! Yeh dajjal ab mayray baad kisi kay saath phir aysa nahin kar sakta. Phir dajjal unhayn pakar kar zibah karna chahay ga aur un par qadir na ho sakay ga. Phir un kay dast-o-pa[7] say pakar kay apni jahannum mayn dalay ga. Log ghumaan karen gay keh un ko aag mayn daala. Magr dar haqeeqat wo asa`ish ki jagah hon gay.

Suwaal: Daabah-tul-‘arz kiya cheez hay?

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[1] *Asal mayn Rahat-o-aaram ki jaga ho gi*

[2] *ajeeb ki jama’, hairat angayz cheezayn*

[3] *Barish*

[4] *Na`ik*

[5] *maar peet*

[6] *beenaee, aqal-mandi*

[7] *hath aur pa`on*

Jawaab: Daabah-tul-arz aik ajeeb shakal ka jaanwar hay jo kooh-e-safa say zahir ho kar tamaam shehron mayn nihayat jald phiray ga. Fasahat kay saath kalaam karay ga. Har shakhs par aik nishani laga`ay ga. Imaan-daaron ki payshani par asa-e-[1]Musa عَلَيْهِ السَّلَام say aik noorani [2] khat kheenchay ga. Kafir ki payshani par Hazrat Sulaiman عَلَيْهِ السَّلَام ki angushtri [3] say kali mohar karay ga.

Suwaal: Yajjooj Majjooj kon hayn?

Jawaab: Yeh Yafis [4] bin Nuh عَلَيْهِ السَّلَام ki aulad mayn say fasaadi [5] giroh hayn. Un ki tadad bohat ziyadah hay. Wo zameen mayn fasaad kartay thay. Ayaam-e-rabee' [6] mayn nikaltay thay. Sabzah zara nah chortay thay. Admiyon ko kha laytay thay. Jungle kay darindon, wehshi jaanwaron, saanpon, bichu'on ko kha jaatay thay. Hazrat Sikandar Zul Qarnayn nay ahni deewar [7] kheench kar un ki aamad band kardi. Hazrat Eesa عَلَيْهِ السَّلَام kay nuzool kay baad jab Aap dajjal ko qatal kar kay ba hukm-e-ilahi Musalmaanon ko kuh-e-tour lay ja`ayn gay us waqt wo deewar tour kar niklayn gay aur zameen mayn fasaad uthayen gay. Qatal-o-gaarat [8] karayn gay. Allah عَزَّوَجَلَّ unhayn Hazrat Eesa عَلَيْهِ السَّلَام ki dua say halaak karay ga.

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[1] *Laathi*

[2] *Noor waala*

[3] *Angoothi*

[4] *yeh Nuh عَلَيْهِ السَّلَام kay betay hayn yeh momin thay turkey log in ki nasal say hayn (Ruh-ul-ma'ani Surah Hood)*

[5] *fasaad phaylanay waala, jhagralu*

[6] *fasal paknay ka zamaanah*

[7] *lohay ki diwaar*

[8] *Jaan say maarna aur loot lena*

Suwaal: Hazrat Imam Mehdi رَضِیَ اللّٰہُ عَنْہُ ka kuch haal bayan farmaiye.

Jawaab: hazrat imam mehdi رَضِیَ اللّٰہُ عَنْہُ khalifat-Ullah hayn. Ap رَضِیَ اللّٰہُ عَنْہُ Huzoor Nabi kareem صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki aal [1] mayn say hasani syed hon gay. Jab dunya mayn kufr phayl ja`ay ga aur islam Harmain Shareefayn [2] ki taraf simat ja`ay ga, Awliya [3] o abdaal [4] wahan ko hijrat [5] kar ja`ayn gay. Mah-e-Ramzan mayn abdaal ka’aba Shareef kay tawaaf mayn mashgool hon gay wahan Awliya Hazrat mehdi رَضِیَ اللّٰہُ عَنْہُ ko payhchan kar un say Bayt ki darkhuwast karen gay. Ap رَضِیَ اللّٰہُ عَنْہُ inkaar farma`ayn gay. Gayb ki nida [6] aye gi “ھٰذَا خَلِیْفَةُ اللهِ الْمَھْدِیُّ فَاسْمَعُوْا لَهٗ وَاَطِیْعُوْهُ”. Yeh Allah عَزَّوَجَلَّ kay khalifa Mehdi hayn un ka hukum suno aur ata’at [7] karo. Log Aap رَضِیَ اللّٰہُ عَنْہُ kay dast-e-Mubarak par bait karayn gay wahan say Musalmaanon ko saath lay kar sham tashreef lay ja`ayn gay. Ap ka zamana baari kher-o-barkat ka ho ga. Zameen adal-o-insaaf say bhar ja`ay gi.

Suwaal: Hazrat Maseeh عَلَیْہِ السَّلَام kay nuzool ka mukhtasir haal bayan ki jiyay.

Jawaab: Jab dajjal ka fitna inteha ko pohanch chukay ga aur wo maloon [8] tamaam dunya mayn phir kar mulk sham mayn

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[1] *Awlaad*

[2] *Makkah mukaramma aur Madinah munawara*

[3] *Wali ki jama’*

[4] *Awliya karam, Ahl tasawuf kay nazdeek awliya Allah ka woh giroh jis kay supurd dunya ka intizaam hay*

[5] *Watan ko hamayshah kay liyay chorna*

[6] *Aawaaz*

[7] *Farman-bardaari*

[8] *Jis par lanat ki gaee ho*

ja`ayga us waqt Hazrat Eesa عَلَيْهِ السَّلَام damishq ki jama' masjid kay sharqi minarah par shariat-e-Muhammadiyyah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay hakim aur imam-e[1]-adil[2] aur mujadid-e[3]-millat ho kar nuzool farma`ayn gay. Ap عَلَيْهِ السَّلَام ki nazar Jahan tak ja`ay gi wahan tak Khushbu pohanchay gi aur ap عَلَيْهِ السَّلَام ki Khushbu say dajjal pighalnay lagega aur bhagay ga. Ap عَلَيْهِ السَّلَام dajjal ko bait-ul-muqaddas kay qareeb maqam-e-Ludd mayn qatal karen gay. Un ka zamana bari kher-o-barkat ka ho ga. Maal ki kasrat ho gi. Zameen apnay khazanay nikal kar bahir karay gi. Logon ko maal say ragbat na rahegi. Yahoodiyat, nasraniyat aur tamam batil deenon ko ap عَلَيْهِ السَّلَام mita dalen gay. Ap عَلَيْهِ السَّلَام kay Ahayd Mubarak mayn aik deen ho ga, Islam. Tamam kafir iman lay ayen gay aur sari dunya ahl-e-sunnat hogi. Aman-o-amaan ka yeh alam ho ga keh sher bakri aik saath charayn gay. Bachay sanpon say khelayn gay. Bugz-[4]o-hasad[5] ka naam-o-Nishaan na rahay ga. Jis waqt Aap عَلَيْهِ السَّلَام ka nuzool ho ga fajr ki jamaat khari hoti ho gi. Hazrat Imam mehdi رَضِیَ اللّٰهُ عَنْهُ Ap عَلَيْهِ السَّلَام ko Dekh kar ap say amanat ki darkhuwast karayn gay. Ap unhin ko agay barhayen gay aur Hazrat Imam mehdi رَضِیَ اللّٰهُ عَنْهُ kay peechay namaz ada farma`ayn gay. Aik Riwayat mayn hay kay Hazrat Eesa عَلَيْهِ السَّلَام nay huzoor syed ul Ambiya صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki shan-o-sift aur Aap صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ko wo baqa ata farma`ee kay akhir zamanay mayn ummat ki izzat-o-Karamat daykh kar ummat

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[1] *Payshwa*

[2] *Adal-o-Insaaf karnay waala*

[3] *Puranay ko naya karnay wala, woh kamil buzurg jo har sadi kay shuru mayn paida hota hay aur musalmanon kay ra'ij shudah bid'aat ki islah karta hay*

[4] *nafrat, dushmani*

[5] *kisi kay pas koee naymat daykh kar yeh tamanna karna keh is say yeh naymat za'il ho jayen*

Muhammadi صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم mayn dakhil honay ki dua ki. Allah عَزَّوَجَلَّ nay Aap عَلَيْهِ السَّلَام ki dua qubool farma`ee aur Aap عَلَيْهِ السَّلَام ko wo baqa ata farma`ee kay akhir zamanay mayn Ummat Muuhammadiyyah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay Imam ho kar nuzool farma`ayn gay Ap عَلَيْهِ السَّلَام nuzool kay baad barson dunya mayn rahayn gay, nikkah karayn gay phir wafaat paa-kar Huzoor Syed-ul-Ambiya صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay pehlu mayn madfoon hon gay.

Suwaal: Aaftaab kay maghrib say tulu karnay aur darwaza-e-taubah kay band honay ki kayfiyat bayaan farma`iyay.

Jawaab: rozana Aaftaab barghah-e-ilahi mayn sajdah kar kay izn [1] chahta hay izn hota hay tab tulu karta hay. Qareeb-e-Qiyamat jab daabah-tul-arz niklega hasb-e-mamool aaftaab sajdah kar kay tulu honay ki ijazat chahay ga. Ijazat na milegi. Aur hukum hoga kay wapis ja. Tab aaftaab magrib say tulu hoga aur nisf aasmaan tak aakar lout ja`ay ga aur janib-e-magrib guroob karay ga. Is kay b’ad badastoor sabiq mashriq say tulu kiya karay ga. Aftab kay maghrib say tulu kartay hi toubah ka darwazah band kar diya ja`ay ga phir kisi ka iman lana Maqbool na ho ga.

Suwaal: Qiyamat kab qa`im ho gi?

Jawaab: Is ka ilm to khuda ko hay. Hamayn is qadr maloom hay keh jab yeh sab alamatayn zahir ho chukayn gi aur ruway zameen par ko`ee khuda ka naam lenay wala baqi na rahay ga tab hazrat Israfeel عَلَيْهِ السَّلَام ba hukum-e-ilahi soor [2] phunkayn

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[1] *Ijaazat*

[2] *Tar`ee, bigul, woh awaz jo Hazrat Israfeel* عَلَيْهِ السَّلَام *hashr kay roz aik dafa mar dalnay kay liyay aur doosri martaba jilanay kay liyay nikalayn gay*

gay. Is ki awaaz awwal awwal to bohat naram ho gi aur dam ba dam [1] buland hoti chali ja`ay gi. Log us ko sunayn gay aur bay hosh ho kar gir parayn gay aur mar ja`ayn gay. Zameen-o-Aasmaan aur tamaam Jahan fana ho ja`ay ga. Phir jab Allah عَزَّوَجَلَّ chahay ga Hazrat Israfeel ko zindah karay ga aur dobarah soor phoonknay ka hukm day ga. Soor phoonktay hi phir sab kuch moujood ho ja`ay ga. Murdayn qabron say uthen gay. Nama-e-aamaal un kay hathon ko day kar mehshar mayn laye ja`ayn gay. Wahan jaza [2] aur hisaab kay liyay muntazir kharay hon gay. Aaftaab nihayat tayzi par aur saron say bohat qareeb ba-qadr aik meel ho ga. Shiddat-e-garmi say bhayjay khoultay hon gay. Kasrat say paseena ayega. Kisi kay takhnay tak, kisi kay ghutnay tak, kisi kay galay tak, kisi kay mun tak misl lagaam kay. Har shakhs hasb-e-haal-o-aamaal ho ga. Phir paseena bhi nihayat badbudaar ho ga.

Is halat mayn taweel arsa guzray ga. Pachaas hazaar saal ka to wo din ho ga aur is halat mayn aadha guzar ja`ay ga. Log sifarishi talash karen gay jo is museebat say nijaat dila`ay aur jald hisab shuru ho. Tamam Ambiya عَلَيْهِمُ السَّلَام kay pas haziri ho gi laykin kaarbarari nah ho gi [3].

Aakhir mayn Huzoor Pur-noor, Syed-ul-Ambiya, Muhammad Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay huzoor mayn faryaad layen gay aur shafa’at [4] ki darkhuwast karen gay. Huzoor Pur noor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم farma`ayn gay “اَنَا لَهَا” mayn is kay liyay moujood hoon. Yeh farma kar huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم bargah-e-ilahi عَزَّوَجَلَّ mayn

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[1] *pay dar-pay*

[2] *badlah*

[3] *matlab poora na ho ga*

[4] *sifarish*

sajdah karayn gay. Allah عَزَّوَجَلَّ ki taraf say Irshad ho ga “يَا مُحَمَّدُ اِرْفَعْ رَأْسَكَ قُلْ تُسْمَعْ وَسَلْ تُعْطَهْ وَاشْفَعْ تُشَفَّعْ”. Ay Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم Sajday say sir utha`iay baat kahi`ay suni ja`aygi, mangiyay ata kiya ja`ay ga aur shafa’at ki jiyay qubool ki ja`ay gi. Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki aik shafaat to tamaam Ahl-e-Mahshar kay liyay hay jo shiddat-e-houl [1] aur tool-e-khouf [2] say faryaad kar rahay hon gay aur yeh chahtay hon gay keh hisaab farma kar un kay liyay hukum day diya ja`ay. Ab hisaab shuru ho ga. Meezan-e [3] -amal mayn aamaal tolay ja`ayn gay. Aamaal namayn hathon mayn hon gay, apnay hi haath, pa`on, badan kay aaza apnay khilaf gawahiyan dayn gay. Zameen kay jis hissay par ko`ee amal kiya tha wo bhi gawahi daynay ko tayyar ho ga. Ajeeb pareshani ka waqt ho ga ko`ee yaar na gam guzaar. Na bayta baap kay kaam asakay ga na baap baytay kay. Aamaal ki purzish [4] hay. Zindagi bhar ka kiya huwa sab saamnay hay. Na gunnah say mukar sakta hay na kahin say naikiyan mil sakti hayn. Is bay kasi [5] kay waqt dastageer-e-bekasan [6] Huzoor Pur noor, Muhammad Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ayen gay aur apnay niyaz mandon [7] aur umeed waron ki shafa’at farma`ayn gay.

Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki shafa’atayn kayi tarah ki hon gi bohat log to ap ki shafa’at say bay hisab dakhil-e-Jannat hon gay aur bohat log dozakh kay mustahiq hon gay huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

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[1] *Dar, khouf*

[2] *khouf ki ziyadati*

[3] *tarazu*

[4] *pooch gach*

[5] *akela pan, bay madad gaari*

[6] *bay yaar-o-madadgar kay madadgaar*

[7] *hajat waalay, khuwahish rakhnay walay*

ki shafa'at say dukhool e[1] dozakh say bachayn gay aur jo gunnah gaar momin dozakh mayn pohanch chukay hon gay wo Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki shafa'at say dozakh say nikalay ja`ayn gay. Ahl-e-Jannat bhi Aap صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki shafa'at say faiz payen gay un kay darjaat buland kiyay ja`ayn gay. Baqi aur Ambiya-o-mursaleen عَلَيْهِمُ السَّلَام aur sahaba karam-o-shuhada-o-ulma`-o-Awliya رَضِىَ اللّٰهُ عَنْهُمْ apnay mutawassileen[2] ki shafa'at karayn gay. Log 'Ulma ko apnay talluqaat yaad dilayen gay. Agar kisi nay alim ko dunya mayn wuzu kay liyay pani la kar diya ho ga to wo bhi yaad dila kar shafa'at ki darkhuwast karay ga aur wo us ki shafa'at karayn gay.

Suwaal: Mahshar kay Ahwal[3], aftab ki nazdeeki say bhayjay khoulnay, badbudaar paseenon ki takleef aur in museebaton mayn hazaar ha baras ki muddat tak mubtala aur sir gardan[4] rehnay ka jo bayaan farmaya sab kay liyay hay? Ya Allah عَزَّوَجَلَّ kay kuch banday is say mustashna bhi hayn?

Jawaab: In Ahwal mayn say kuch Ambiya[5] عَلَيْهِمُ السَّلَام aur Awliya-o-atqiya-[6] o-sulaha[7] رَضِىَ اللّٰهُ عَنْهُمْ ko na pohanchay ga wo Allah عَزَّوَجَلَّ kay karam say in sab aafaton aur museebaton say mehfooz hon gay. Qiyamat ka 50 hazaar baras ka din jis mayn na aik luqma khanay ko maynassar hoga, na aik qatrah peeney ko na aik jhonka hawa ka. Upar say aaftaab ki garmi bhoon rahi ho gi, neechay zameen ki tapish, andar say bhook ki aag

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[1] *dakhil hona*

[2] *Waseela dhoondnay walay, waseela banana walay*

[3] *Khouf, ghabrahat*

[4] *Hairan-o-pareshan*

[5] *Nabi ki jama', payghambar*

[6] *parhayzgaar log*

[7] *saleh ki jama', nayk, mutaqqi*

lagi hogi. Piyas say gardanayn tooti jaati hon gi saalha saal ki muddat kharay kharay badan kaysa dukkha huwa ho ga shiddat-e-khouf say dil phatay jaatay hon gay. Intizaar mayn aankhayn uthi hon gi badan ka purzah purzah larazta kaampta ho ga wo taweel din Allah عَزَّوَجَلَّ kay fazal say us kay khaas bandon kay liyay aik farz namaz kay waqt say ziyadah halka aur aasaan ho ga.

Hisaab ka bayaan

Hisaab haq hay. Bandon kay aamaal ka hiasab ho ga. Meezan qa`im ki ja`ay gi amal tolay ja`ayn gay nayk bhi bad bhi, qoul bhi fayl bhi, Kafiron ka bhi mominon kay bhi. Aur ba’az Allah kay banday aysay bhi hon gay jo baghayr hisaab kay Jannat mayn ja`ayn gay. Har shakhs ko us ka Nama-e-Aamaal diya ja`ay ga jo farishton nay likha tha naykon ka nama-e-Aamaal dahinay haath mayn hon gay aur badon kay ba`ayn mayn.

Siraat

Jahannum kay upar aik pull hay us ko “siraat” kehtay hayn. Wo baal say ziyadah bareek talwaar say ziyadah tayz hay. Sab ko us par guzarna hay Jannat ka yayhi raasta hay. Is pull par guzarnay mayn logon ki halat juda-ganah ho gi jis darjay ka shakhs hoga us kay liyay aysi hi asaani ya dushwaari hogi ba’az to yun guzar ja`ayn gay jaysay Bijli kond ga`ee[1]. Abhi idhar thay, abhi udhar pohanchay, ba’azay hawa ki tarah, ba’azay tayz ghoray ki tarah, ba’azay ahista ahista, ba’azay girtay pirtay laraztay langratay aur ba’azay jahannum mayn gir ja`ayn gay. Kuffar kay liyay bari Hasrat ka waqt hoga jab wo pull say guzar na sakayn gay aur jahannum mayn gir parayn gay aur imaan-

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[1] *Bijli ki chamak*

daaron ko daykhayn gay ka wo usi pull par Bijli ki tarah guzar ga`ay ya teez hawa ki tarah ur ga`ay ya saree-ul-sayr [1] ghora ki tarah dour ga`ay.

Hoz-e-Kousar

Yeh aik hoz hay jis ki teh mushk ki hay ya quwwat aur motiyon par jaari hay donon kinaray sonay kay hayn aur un par moityon kay qubbay [2] nasab hayn un kay bartab (kozay) asman kay sitaron say ziyadah hayn us ka paani doodh say ziyadah safayd, shehayd say ziyadah sheereen [3], mushk say ziyadah khushbudaar hay. Jo aik martabah piyay ga phir kabhi piyasa na hoga. Allah عَزَّوَجَلَّ nay yeh hoz apnay Habeeb Akram صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ko ata farmaya hay. Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم is say apni ummat ko sayraab farma`ayn gay. Allah عَزَّوَجَلَّ hamayn bhi naseeb farma`ay.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Suwalaat

Suwaal: hisaab kay b'ad aadmi kahan ja`ay ga?

Jawaab: Musalman Jannat mayn aur kafir dozakh mayn.

Suwaal: kiya sab musalman Jannat mayn ja`ayn gay aur sab kafir dozakh mayn? Aur yeh donon Jannat aur dozakh mayn kitna arsa rahayn gay?

Jawaab: Nayk musalman aur wo gunnagar musalman jin kay

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[1] *tayz raftaar*

[2] *gumbad, burj*

[3] *meetha*

gunnah Allah عَزَّوَجَلَّ apnay karam aur apnay Mehboob صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki shafa'at say baksh day wo sab kay sab Jannat mayn rahayn gay aur baaz musalman jo dozakh mayn ja`ayn gay wo bhi jitna arsa Khuda عَزَّوَجَلَّ chahay dozakh kay azaab mayn mubtala reh kar aakhir kaar nijaat pa`ayn gay aur kafir sab kay sab jahannum mayn ja`ayn gay aur hamaysha us mayn rahayn gay.

Suwaal: kiya Jannat aur dozakh payda ho chuki hayn ya paida ki ja`ayn gi?

Jawaab: Jannat aur dozakh paida ho chuki hayn aur hazaaron baras say moujood hayn.

Jannat ka bayaan

Allah عَزَّوَجَلَّ nay is dunya kay siwa do aur azeem-ul-shaan-daar [1] paida kiyay hay naik Dar-ul-Na'eem [2] us ka naam Jannat hay. Aik Dar-ul-azaab [3] jis ko dozakh kehtay hayn.

Jannat mayn Allah عَزَّوَجَلَّ nay apnay imaan-daar bandon kay liyay anwa'-o-aqsam ki aysi naymatayn jama' farma`ee hayn jis tak aadmi ka wehaym-o-khayal nahin pohanchta, na aysi naymatayn kisi ankh nay daykhin, na kisi kaan nay suneen, na kisi dil mayn un ka khatrah [4] huwa. Un ka wasf poori tarah bayaan mayn nahin aasakta. Allah عَزَّوَجَلَّ ata farma`ay to wahin un ki qadr maloom ho gi. Jannat ki wus'at [5] ka yeh bayaan hay keh is mayn 100 darjay hayn har darjay say doosray darjay tak itna faasla hay jitna aasmaan-o-zameen kay darmiyan. Agar

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[1] *Makaan*

[2] *naymat ki jaga*

[3] *azaab ki jaga*

[4] *guman*

[5] *Kushadgi*

tamaam Jahan aik darja mayn jama ho to aik darja sab kay liyay kifaayat karay. Darwazay itnay wasee' kay aik bazu say doosray tak tez ghoray ki 70 baras ki rah hay. Jannat mayn saaf, shaffaaf, chamak-daar safayd moti kay baray baray khaymayn nasab hayn un mayn ranga rang, ajeeb-o-gareeb, nafees farsh hayn un par yaqut-e-surkh kay mimbar hayn. Shehayd-o-sharaab ki nehrayn jaari hayn in kay kinaron parmurassa' [1] takht bichay hayn. Pakeezah soorat-o-libas waalay gilmaan-o-khuddam kay anbuh [2] hayn jo har waqt khidmat kay liyay tayyar hayn. Nayk khu[3],khubroo [4] haseen-o-Jameel hoorayn jin kay husn ki chamak dunya mayn zahir ho to us kay muqabil aaftab ka noor pheeka par ja`ay ga. In naaz-naeenon [5] kay badan ghayat[6]-o-khoobi say aysay maloom hotay hayn kay goya wo yaqut-o-marjan kay banay huway hayn. Jab wo naaz kay saath kharaman hoti hayn [7] to hazaara-ha-noor paikar [8] khudam un kay anchal [9] utha`ay chaltay hayn. Un kay rayshmi libaas ki chamak damak nigahon ko jhapkati aur daykhnay waalon ko mutahayyar [10] banati hay. Murwarid [11]-o-marjan kay marsa' taaj un kay zayb-e-sir hayn. Un ka rang

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[1] *nageenay juray huway*

[2] *bheer*

[3] *nayk seerat*

[4] *khoobsurat*

[5] *dil ruba, khoobsurat*

[6] *intayha*

[7] *tehelti hayn*

[8] *noorani jism walay*

[9] *daman ka kinarah*

[10] *hayran*

[11] *moti ko seep say nikaalta hay*

dhang un kay naaz-o-ada [1] un kay jawahiraat ko sharma daynay waalay saaf chamakdar aur itr bayz [2] badan Ahl-e-Jannat kay liyay kesay farhat angez [3] hayn jin say pehlay kisi ins-o-jin nay in hooron ko chuwa tak nahin, phir yeh husn dilkash dunya kay husn ki tarah khatray mayn nahin kay jawani ka rang roop burhaapay mayn rukhsat ho ja`ay wahan burhapa hay na aur Ko`ee zawaal-o-nuqsaan. Jannat kay chamanistan [4] kay darmiyan yaqut kay qusoor o aiwaan [5] bana`ay ga`ay hayn un mayn yeh hoorayn jalwa gar [6] hayn. Moti ki tarah chamaktay khadim un kay aur jannatiyon kay paas beheshti naymaton kay jaam [7] aur saghar [8] liyay doray [9] kar rahay hayn. Parwardigar kareem ki taraf say dam bah dam anwa' o aqsam kay tohfay aur hadiyay pohanchtay hayn. Da`imi zindagi, aysh-e-mudam [10] ata kiya gaya. Har khuwahish bay darang [11] poori hoti hay. Dil mayn jis cheez ka khayaal aaya wo foran hazir. Kisi qism ka khouf-o-gham nahin. Har sa'at har aan naymaton mayn hayn. Jannati nafees-o-lazeez giza'ayn, lateef meway khaatay hayn. Beheshti nehron say doodh sharaab shehayd wagherah peetay hayn. In nehron ki zameen chaandi ki, sangraizay jawahirat kay, mitti mashq

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[1] *piyari man mohni harkat-o-ada*

[2] *Khushboo pheylanay wala*

[3] *Rahat bakshnay waalay*

[4] *Baaghaat*

[5] *Mehel-o-makaan*

[6] *khas banao sighar ya saj dhaj kay sath samnay ana*

[7] *pemanay*

[8] *piyala*

[9] *chakar lagana*

[10] *kabhi na khatam honay wali asaish-o-aram*

[11] *bila takheer, foran*

naab [1] ki, sabzah zafraan ka hay. In nehron say noorani piyalay bhar kar wo jaam paysh kartay hayn jin say aaftaab sharma`ay. Aik munadi Ahl-e-Jannat ko nida karay ga ay behesht waalo! Tumharay liyay sayhat hay kabhi beemar nah ho gay. Tumharay liyay hayaat hay kabhi na maro gay. Tumharay liyay jawaani hay boorhay nah ho gay. Tumharay liyay naymatayn hayn kabhi mohtaaj nah ho gay. Tamaam naymaton say barh kar sab say piyari doulat Hazrat Rab-ul-izzat عَزَّوَجَلَّ ka deedar hay jis say Ahl-e-Jannat ki ankhen beher-yaab [2] hooti rahayn gi. Allah عَزَّوَجَلَّ hamayn bhi mayassar farma`ay.

Dozakh ka bayaan

Qiyamat ki musibatayn jhayl kar abhi log us ki qurb[3]-o-dehshat mayn hon gay keh achanak un ko andhayriyan ghayr layn gi aur lipat maarnay waali aag un par cha ja`ay gi aur us kay Gayz-o-ghazat ki aawaaz sun-nay mayn aa`ay gi. Us waqt bad-kaaron ko aazaab ka yaqeen ho ga aur log ghutnon kay bal gir parayn gay aur farishtay nida karayn gay kahan hay fulan fulan ka bayta! Jis nay dunya mayn lambi umeedayn baandh kar apni zindagi ki bad-kaari mayn zaaya kiya. Ab yeh Mala`ikah un logon ko ahni gurzon [4] say hankatay [5] dozakh mayn lay ja`ayn gay. Yeh aik daar hay jo zalimon, sarkashon kay aazaab kay liyay banaya gaya hay us mayn ghup Andhayri

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[1] *khalis mashk*

[2] *faidah uthati rahengi*

[3] *takleef, dard*

[4] *lohay ka aik hatiyat jo upar say mota aur neechay say patla hota hay*

[5] *bhagatay, chalatay*

aur tayz aag hay. Kafir is mayn hamaysha qayd rakhay ja`ayn gay aur aag ki tayzi dam ba dam ziyadati karay gi, peenay ko unhayn garam paani milay ga aur is qadar garam kay jis say mun phat ja`ay aur upar ka hont sukar kar adhay sar tak pohan-chay aur neechay ka phat kar latak aa`ay, un ki qaraargah [1] Jaheem [2] hay, Mala`ikah un ko marayn gay. Un ki aarzu [3] ho gi keh wo kisi tarah halaak ho ja`ayn aur un ki rayha`ee ki ko`ee soorat na ho gi, qadam payshaniyon say mila kar baandh diyay ja`ayn gay, gunahon ki siyahi say mun kaalay hon gay, jahannum kay itraf-o-jawanib [4] shoor machatay aur faryad kartay hon gay kay ay Malik[5]! Azaab ka waadah ham par poora ho chuka hay. Ay malik عَلَيۡهِ السَّلَام! Lohay kay boujh nay hamayn chakna choor kar diya. Ay Malik عَلَيۡهِ السَّلَام! Hamaray badanon ki khalayn jal ga`een. Ay Malik عَلَيۡهِ السَّلَام! Ham ko is dozakh say nikaal. Ham phir aysi na-farmani na karayn gay. Farishtay kahayn gay door ho! Ab amaan nahin aur is zillat kay ghar say rayha`ee na milay gi is mayn zaleel paray raho aur ham say baat nah karo. Us waqt un ki umeedayn toot ja`ayn gi aur dunya mayn jo kuch sarkashi wo kar chukay hayn us par afsoos karayn gay laykin us waqt uzr-o-nadamat [6] kuch kaam na aa`ay ga, afsoos kuch fa`idah na day ga balkeh wo haath pa`on baandh kar chehron kay bal aag mayn dhakayl diyay ja`ayn gay. Un kay upar bhi aag Hogi neechay bhi aag. Dahnay bhi aag ba`ayn bhi aag. Aag kay samundar mayn doobay hon gay. Khaana aag aur peena aag, pehnawa aag aur bichona aag,

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[1] *tehernay ki jaga*

[2] *dozakh ka aik tabqa*

[3] *khuwahish, tamanna*

[4] *janib ki jama, ird gird, aas pas*

[5] *Daruga-e-jahannum ka naam*

[6] *sharmindagi*

har taraf aag hi aag, us par gurzon ki maar aur bhaari bayriyon ka boujh. Aag unhayn is tarah khoula`ay [1] gi jis tarah handiyan khoulti hayn, wo shor machayn gay un kay siron par say kholta paani dala ja`ay ga jis say un kay payt ki aantayn aur badanon ki khalayn pighal ja`ayn gi, lohay kay gurz maaray ja`ayn gay jis say payshaniyan pach ja`ayn gi, monh say peep jaari ho gi, piyaas say jigar kat ja`ayn gay, aankhon kay dhaylay beh kar rukhsaaron par aa`ayn gay, rukhsaaron kay gosht gir ja`ayn gay, haath pa`on kay baal aur khaal gir ja`ayn gay aur na marayn gay, chehray jal bhun kar siyah kaalay ko`ilay hoja`ayn gay, aankhayn andhi aur zabanayn goongi hoja`ayn gi, peeth tayri hoja`ay gi, naakayn aur kaan kat ja`ayn gay, khaal parah parah [2] hoja`ay gi, haath gardan say mila kar baandh diyay ja`ayn gay aur pa`on payshaani say, aag par mun kay bal chala`ay ja`ayn gay aur lohay kay kaanton par aankh kay dhaylon say rah chalayn gay, aag ki lipat badan kay andar sarayat [3] kar ja`ay gi aur dozakh kay saanp bichu badan par liptay, kaat-tay hon gay. Yeh mukhtasir haal hay jo ba Jamaal [4] zikr kiya gaya hay. Hadees Shareef mayn hay dozakh mayn 70 hazaar wadiyan hayn, har wadi mayn 70 hazaar ghaatiyan, har ghaati mayn 70 hazaarasdahay [5] aur 70 hazaar bichu hayn. Har kafir-o-munafiq ko in ghaatiyon mayn pohonch-na zaroor hay.

Huzoor صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم nay farmaaya “جُبِّ حُزن” say panah maango. Sahaba kiraam رَضِیَ اللّٰہُ عَنۡھُمۡ nay arz kiya “جُبِّ حُزن” kiya cheez hay? Farmaya jahannum mayn aik waadi hay jis say

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[1] *Josh dena, ubalna*

[2] *tukray tukray ho na*

[3] *asr karna*

[4] *ikhtisaar kay sath*

[5] *bohat baray sanp*

jahannum bhi rozana 70 hazaar baar panah mangta hay. Allah عَزَّوَجَلَّ apnay gazab-o-aazaab say panah day aur hamaynn Aur sab musalmanon ko apnay afw-o-karam say bakshay.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

Jab tamaam jannati Jannat mayn pohanch ja`ayn gay aur dozakh mayn faqat wohi log reh ja`ayn gay jin ko hamaysha wahan rehna hay. Is waqt Jannat aur dozakh kay darmiyan mayndhay ki shakal mayn mout la`ee ja`ay gi aur tamaam beheshtiyon aur dozakhiyon ko dikha kar zibah kardi ja`ay gi aur farma diya ja`ay ga keh ah Ahl-e-Jannat! Tumharay liyay hamayshah hamayshah Jannat aur us ki naymatayn aur ay Ahl-e-dozakh! Tumharay liyay hamaysha azaab hay mout zibah kardi ga`ee ab hamesha ki zindagi hay, halaak-o-fana nahin. Us waqt Ahl-e-Jannat kay farah-o-suroor ki nihayat nah ho gi [1] isi tarah dozakhiyon kay ranj-o-gham ki.

Imaan ka bayaan

Wo tamaam umoor jo Huzoor Nabi Kareem صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم Allah عَزَّوَجَلَّ ki taraf say la`ay aur jin ki nisbat yaqeeni maloom hay keh yeh deen-e-Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم say hayn un sab ki tasdeeq karna aur dil say man-na “Iman” hay jisay Allah عَزَّوَجَلَّ ki wahdaniyat, tamam Ambiya عَلَيْهِمُ السَّلَام ki nabuwwat, Huzoor Nabi Kareem صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka khatim-un-Nabiyeen hona y’ani yeh aytiqaad keh Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم sab mayn aakhiri Nabi hayn, Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay b’ad kisi ko nabuwwat nahin mil sakti, isi tarah hashr nashr [2] Jannat dozakh wagherah ka aytiqaad aur zabaan say iqraar bhi zaroori hay. Magar halat

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[1] *Khushi ki koee inteha na ho*

[2] *marnay kay baad zindah kar kay uthaya jaana*

akarah [1] mayn jab-keh khouf-e-jaan ho us waqt agar tasdeeq mayn kuch khalal na aa`ay to wo shakhs momin hay agar cheh us ko bahalat majboori zabaan say kalma-e-kufr kehna para ho magar behtari yehi hay keh aysi halat mayn bhi kalma-e-kufr zabaan par na la`ay. Gunnah-e-kabeerah karnay say aadmi kafir Aur iman say kharij nahin hota. Shirk-o-kufr kabhi nah bakhshay ja`ayn gay aur mushrik-o-kafir ki hargiz maghfirat nah ho gi. In kay siwa Allah عَزَّوَجَلَّ jis gunnah ko chahay ga apnay muqarrabon ki shafa’at say ya mehez apnay karam say bakhshay ga. Shirk yeh hay keh Allah kay siwa kisi aur ko Khuda ya mustahiq ibadat samjhay. Aur kufr yeh hay keh zaruriyaat-e-deen ya’ani wo umoor jin ka deen-e-Mustafa صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم say hona bay yaqeen maloom ho un mayn say kisi ka inkaar karay.

Ba’az af’aal bhi takzeeb-o-inkaar ki alamat hayn un par bhi hukm kufr diya jaata hay jesay zunnaar [2] pehen-na. qashqah [3] lagana wagherah. Kafir hamesha dozakh mayn rahayn gay aur musalman kitna bhi gunnah-gaar ho kabhi na kabhi zaroor nijaat pa`ay ga. اِنْ شَآءَاللّٰه

Khulfa-e-Rashideen

Ambiya عَلَيْهِمُ السَّلَام kay b’ad sab say Afzal Hazrat Abu Bakr

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[1] *agar mu’az Allah kalma kufr jari karnay par koee shakhs majboor kiya gaya ya’ani usay maar daalnay ya us ka uzoo kat dalnay ki saheeh dhamki di gaee keh yeh dhamkanay walay ko is baat kay karnay par qadir samajhtay to aysi halat may us ko rukhsat di gaee hay magar shart yeh hay keh dil mayn wohi itmaynaan Imani ho jo payshtar thi.*

[2] *Aik makhsoos dhaaga jisay hindu aur bagal kay darmiyan eesayi, majoosi, yahoodi kamar may bandhtay hayn*

[3] *hindu mathay par jo teeka lagatay hayn*

Siddique رَضِیَ اللّٰہُ عَنْہُ hayn jinhon nay Huzoor صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki bay tamil[1] tasdeeq ki aur jo mardon mayn sab say pehlay musalman hayn. Aap رَضِیَ اللّٰہُ عَنْہُ ka ism mubarka Abdullah ibn abi qahafa hay. Aap رَضِیَ اللّٰہُ عَنْہُ ka rung gora, jism chareera[2], rukhsar rastay huway, ankhen halqa dar, payshani ubhri hu`ee thi. Ap رَضِیَ اللّٰہُ عَنْہُ kay walidayn, betay aur potay sab Sahabi رَضِیَ اللّٰہُ عَنْہُمْ hayn aur yeh fazeelat Sahaba kiram رَضِیَ اللّٰہُ عَنْہُمْ mayn kisi ko hasil nahin. Aam fayl[3] kay do baras char mah b’ad Makkah Mukaramma mayn Ap رَضِیَ اللّٰہُ عَنْہُ ki wiladat hu`ee. Apni umar shareef mayn Huzoor صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم ki mufaraqat[4] kabhi gawara na ki. Ap رَضِیَ اللّٰہُ عَنْہُ kay bohat faza`il hayn ahadees mayn bohat tareefayn aa`ee hayn. Ap رَضِیَ اللّٰہُ عَنْہُ ka laqab Siddique-o-Ateeq[5] hay Huzoor صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم nay farmaya kay Ambiya-o-Mursaleen عَلَیْہِمُ السَّلَام kay siwa kisi shakhs nay Hazrat Abu Bakr Siddique رَضِیَ اللّٰہُ عَنْہُ kay barabar fazal-o-sharf nahin paaya. 22 Jamad-ul-Aakhir 13 Hijri shab seh shambah[6] Madinah Munawara maghrib-o-Isha kay darmiyan 63 saal ki umr mayn Aap رَضِیَ اللّٰہُ عَنْہُ ka wisaal huwa. Hazrat Umar Bin khattab رَضِیَ اللّٰہُ عَنْہُ nay namaz-e-janazah parha`ee. Aap رَضِیَ اللّٰہُ عَنْہُ ki khilafat 2 saal 4 mah rahi.

Aap رَضِیَ اللّٰہُ عَنْہُ kay b’ad Hazrat ‘Umar رَضِیَ اللّٰہُ عَنْہُ ka martabah hay aur wo baaqi sab say Afzal hayn. Aap رَضِیَ اللّٰہُ عَنْہُ ka naam-e-

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[1] *beghayr gour o fikr*

[2] *dubla patla*

[3] *us saal ko kehtay hayn jis may Abraha nay hatiyohn ka lashkar lekar ka’aba sharif par charhayi ki thi yeh yemen ka Badshah tha uski tabahi ka bayan surah fil may zikr kiya gaya hay*

[4] *judayi*

[5] *Jahannum say azaad*

[6] *mangal*

naami Umar Bin khattab, laqab Farooq, kunyat Abu Hafs hay. Ap Nabuwwat kay chatay saal 40 mardon aur giyarah awraton kay b'ad iman la`ay aur Aap رَضِیَ اللّٰہُ عَنْہُ kay islam lanay kay din say islam ka ghalbah shuru' huwa. Ap رَضِیَ اللّٰہُ عَنْہُ doosray khalifah hayn. Sab say pehlay Aap رَضِیَ اللّٰہُ عَنْہُ ka hi laqab Ameer-ul-Momineen huwa. Aap رَضِیَ اللّٰہُ عَنْہُ ka rang safayd surkhi ma'il, qamat daraaz[1], chashm Mubarak surkh thin. Aap, Hazrat Siddique Akbar رَضِیَ اللّٰہُ عَنْہُ kay b'ad khalifah huway. Aap رَضِیَ اللّٰہُ عَنْہُ kay ahayd [2] Mubarak mayn bohat fatuhaat hu`een. Aap رَضِیَ اللّٰہُ عَنْہُ kay faza`il ba-kasrat ahadees warid hayn Aap رَضِیَ اللّٰہُ عَنْہُ nay Madinah taiyabah mayn Akhir Zil Hijjah 23 Hijri mayn saarhay das saal khilafat kay baad ba-umr 63 saal shahadat pa`ee.

Ap رَضِیَ اللّٰہُ عَنْہُ kay b'ad khalifah soum Hazrat Usman Bin Affan رَضِیَ اللّٰہُ عَنْہُ ka martabah hay. Aap رَضِیَ اللّٰہُ عَنْہُ ka ism Mubarak Usman Bin Affan hay. Ap رَضِیَ اللّٰہُ عَنْہُ ka rang gora, jild nazuk, chayhra haseen, seena choura aur daarhi bari thi. Aap yakum Muharram 24 Hijri ko Khaleefa bana`ay ga`ay. Aap sakha-o-haya [3] mayn mashoor hayn aur Aap رَضِیَ اللّٰہُ عَنْہُ kay faza`il mayn bakasrat hadeesayn marvi [4] hayn. Huzoor Aqdas صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki shehzadiyan Hazrat Ruqayya-o-Hazrat Umm-e-kulsoom yakay b'ad deegar Aap رَضِیَ اللّٰہُ عَنْہُ kay nikkah mayn ayen isi waja say Aap رَضِیَ اللّٰہُ عَنْہُ ko zul noorayn [5] kehtay hayn. Aap رَضِیَ اللّٰہُ عَنْہُ qareeb barah saal kay khilafat farma kar Madinah taiyabbah mayn ba-umr 82 saal 8 Zul Hijjah 35 Hijri mayn shaheed huway.

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[1] *lamba qad*

[2] *zamana*

[3] *Sakhawat aur sharam*

[4] *Riwayat ki gayi*

[5] *do noorohn wala*

Aap رَضِیَ اللّٰہُ عَنۡہُ kay b’ad sab say Afzal khalifah chahrum Ameer-ul-Momineen Hazrat Ali Ibn-e-Abi Talib رَضِیَ اللّٰہُ عَنۡہُ hayn. Aap ka ism Mubarak Ali aur kunyat Abu Al-Hasan aur Abu Turab hay. No-umron mayn Aap رَضِیَ اللّٰہُ عَنۡہُ sab say pehlay Islam la`ay. Islam laanay kay waqt Aap رَضِیَ اللّٰہُ عَنۡہُ ki umr shareef 15 ya 16 saal ya is say kuch kam-o-ziyadah thi. Aap ka rang gandumi, ankhayn bari, qad Mubarak taweel, darhi chouri aur safayd thi. Aap, Hazrat Usman رَضِیَ اللّٰہُ عَنۡہُ ki wafaat kay din khalifah bana`ay ga`ay. Huzoor-e-Anwar صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم ki shehzadi Khatoon-e-Jannat Fatimah-tuz-Zahra رَضِیَ اللّٰہُ عَنۡہَا Aap رَضِیَ اللّٰہُ عَنۡہُ kay nikkah mayn aa`een. Aap رَضِیَ اللّٰہُ عَنۡہُ kay faza`il mayn bakasrat ahadees warid hayn. Aap رَضِیَ اللّٰہُ عَنۡہُ nay 21 ramzan 40 Hijri ko char saal 9 maheenay aur chand roz khilafat farma kar ba-umr 63 saal shahadat pa`ee.

Ashrah`-e-Mubash-sharah

Huzoor صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم kay 10 ashaab wo hayn jin kay beheshti [1] honay ki dunya mayn khabar day di ga`ee un ko “Ashrah-e-Mubasharah” kehtay hayn. In mayn chaar to yayhi khulifah رَضِیَ اللّٰہُ عَنۡہُمۡ hayn jin ka zikr abhi guzra baaqi Hazraat kay ism girami yeh hayn: Hazrat Talha, Hazrat Zubair, Hazrat Abdul Rehman Bin Owf, Hazrat Saad Bin Abi Waqas, Hazrat Saeed Bin Zaid, Hazrat Abu Ubedah Bin Jarrah رَضِیَ اللّٰہُ عَنۡہُمۡ. Ahadees mayn baaz aur sahaba karam ko bhi Jannat ki Basharat di ga`ee hay chunan-cheh Khatoon-e-Jannat Hazrat Fatimah Zahra رَضِیَ اللّٰہُ عَنۡہَا kay haq mayn warid hay keh wo Jannat ki bibiyon ki sardaar hayn aur Hazrat Imam Hasan ur Hazrat Imam Hussain رَضِیَ اللّٰہُ عَنۡہُمَا kay haq mayn warid hay keh wo Jawanaan-e-behshat kay sardaar hayn usi tarah Ashab-e-Badr aur Ashab-

[1] *jannati*

e-Bait-ul-Rizwan kay haq mayn bhi Jannat ki basharatayn hayn.

Imamat ka bayaan

Musalmaanon kay liyay aik aysa imam zaroori hay jo un mayn shara’ kay ahkaam jaari karay, hadayn qa`im karay, lashkar tarteeb day, sadqaat wusool karay, choron, luteron, hamla awaron ko maghloob[1] karay, jumma-o-eidayn qa`im karay. Musalmaanon kay jhagray kaatay, huqooq par jo gawahiyan qa`im hon wo qubool karay, un bay-kas yateemon kay nikkah karay jin kay waali na rahay hon aur in kay siwa wo kaam ajnam day jin ko har aik aadmi anjam nahin day sakta.

Imam kay liyay zaroori hay keh wo zahir ho chupa huwa na ho. Warna wo kaam anjaam na day sakay ga jin kay liyay imam ki zaroorat hay. Yeh bhi lazim hay keh imam Qureshi ho, qarshi kay siwa aur ki imamat ja`iz nahin. Imam kay liyay zaroori hay keh musalman, mard, azaad ho, aqil, baligh aur apni ra`ay, tadbeer aur shoukat quwwat say Musalmaanon kay umoor mayn tasarruf[2] kar sakta ho y’ani sahib-e-siyasat ho aur apnay ilm, adal-o-shuja’at-o-bahaduri say Ahkaam nafiz karnay aur dar-ul-Islam kay hudood[3] ki hifazat aur zalim-o-mazloom kay insaaf par qadir ho.

Huzoor Nabi Kareem صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay tamam Sahaba رَضِىَ اللّٰهُ عَنْهُمْ mutaqqi-o-parhayz-gaar Hayn in ka zikr adab, mohabbat aur touqeer kay saath lazim hay in mayn say kisi kay saath bad aqeedgi ya kisi ki shaan mayn bad go`ee karna intayha`ee

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[1] *Qabu pana*

[2] *dakhal*

[3] *sarhadayn*

darjay ki bad naseebi aur gumrahi hay. Wo firqah nihayat bad bakht aur bad-deen hay jo Sahaba رَضِیَ اللّٰہُ عَنۡہُمۡ par la’an ta’an ko apna mazhab bana`ay un ki adawat [1] ko sawaab ka zariya samjhay. Sahaba kiraam رَضِیَ اللّٰہُ عَنۡہُمۡ ki bari shaan hay un ki eeza [2] say Huzoor صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم ko eeza hoti hay. Ko`ee wali, ko`ee ghous, ko`ee qutub martabayh mayn kisi Sahabi kay barabar nahin ho sakta. Tamaam sahaba kiraam رَضِیَ اللّٰہُ عَنۡہُمۡ jannati hayn. Roz-e-mahshar farishtay un ka istaqbaal karayn gay.

Awliya Allah

Allah kay wo Maqbool banday jo us ki zaat-o-sifaat kay arif [3] hon, us ki ata’at aur ibadat kay paband rahayn, gunahon say bachayn, un hayn Allah عَزَّوَجَلَّ apnay fazal-o-karam say apna qurb-e-khaas ata farma`ay un ko “Awliya Allah” kehtay hayn.

In say ajeeb-o-ghareeb karamatayn zahir hoti hayn maslan aan ki aan mayn mashriq say maghrib mayn pohanch jaana, pani par chalna, hawa mayn urna, jamadaat[4]-o-haywaniyat say kalaam karna, balayen dafa’ karna, door daraaz kay halaat un par munkashif [5] hona. Awliya ki karamatayn dar haqeeqat un Ambiya عَلَیۡہِمُ السَّلَام kay moujzaat hayn jin kay wo ummati hon. Awliya ki mohabbat darain [6] ki sa’adat aur raza-e-ilaahi ka sabab hay. Un ki barkat say Allah عَزَّوَجَلَّ makhlooq ki hajatayn poori karta hay. Un ki d’ua`on say khalq [7] fa`ida uthaati hay.

[1] *Dushmani*

[2] *takleef*

[3] *pehchan’nay walay*

[4] *athar wagerah*

[5] *zahir*

[6] *donohn Jahan, dunya o akhirat*

[7] *makhlooq*

Un kay mazaron ki ziyarat, un kay urson ki shirkat say barkat hasil hoti hayn. Un kay waseelay say d’ua karna kamiyaabi hay.

Marnay kay b’ad murdon ko sadqah, khayraat, tilawat-e-Quran shareef, zikr-e-ilaahi aur d’ua Say fa`idah hota hay. In sab cheezon ka sawaab pohanchta hay isi liyay fatihah aur giyaarhawin wagherah Musalmaanon mayn qadeem [1] say ra`ij hay aur saheeh ahadees say yeh umoor sabit hayn. In ka munkir gumrah hay.

Allah عَزَّوَجَلَّ iman kamil par zindah rakhay aur usi par utha`ay apnay mehboobon ki mohabbat ata farma`ay aur apnay dushmanon say bacha`ay.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

”وَصَلَّى اللهُ تَعَالٰى عَلٰى خَيْرِ خَلْقِه مُحَمَّدٍ وَّ اٰلِه وَصَحْبِهٖ اَجْمَعِيْنَ“

[1] *Bohat pehlay say jari*

Nabuwwat kay jhootay dawaydaar

Aswad ‘Ansi

Yeh Anas Bin Qadjah say mansoob tha us ka naam Eelah tha. Usay “zul khimaar” bhi kehtay thay aur zul Himaar bhi. Zul khimaar kehnay ki waja yeh thi keh yeh apnay munh par dupatta daala karta tha jabkeh zul himar kehnay ki waja yeh hay keh yeh kaha karta tha keh jo shakhs mujh par zahir hota hay wo gadhay par sawar hokar aata hay.

Arbaab-e-sayr kay nazdeek yeh kaahin tha aur is say ajeeb o ghareeb baatayn zahir hoti thin yeh logon ko apni charb zabani say garweedah kar liya karta tha us kay saath 2 hamzad shaytan thay jis tarah kahinon kay saath hotay hayn us ka qissa yun hay keh faris ka aik bashindah bazaan, jisay Kasra na yaman ka hakim banaya tha, nay aakhiri umr mayn toufeeq-e-Islam pa`ee aur Sarkaar صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم nay usay Yaman ki hukoomat par bar-qaraar rakha is ki wafaat kay b’ad hukoomat Yaman ko taqseem kar kay kuch us kay betay sheher bin bazan ko di aur kuch Abu Musa Ashari رَضِیَ اللّٰہُ عَنۡہُ ko aur kuch Hazrat Mu’az Bin Jabal رَضِیَ اللّٰہُ عَنۡہُ ko marhamat farma`ee. Is Ilaqay mayn Aswad Ansi nay khurooj kiya aur sheher bin bazan ko qatal kar diya aur Marzabana jo keh sheher ki biwi thi usay kaneez bana liya Firdah Bin Maseek nay jo keh wahan kay amil thay aur qabeela murad say talluq rakhtay thay unhon nay Huzoor صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم ko aik khat likh kar mutla kiya Hazrat Mu’az aur Abu Musa Ash’ari رَضِیَ اللّٰہُ عَنۡہُ ittefaq ra`ay say hazara-mout chalay ga`ay jab yeh khabar Sarkaar صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم ko pohanchi to Aap صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم nay is jama’at ko likha keh tum ikhattay ho kar jis tarah mumkin ho Aswad ‘Ansi kay shar o fasaad ko khatam karo. Is par tamaam farman-bardaran-e-Nabuwwat aik jaga jama’ huway aur Marzabana ko paygam bhayja keh yeh

Aswad 'Ansi wo shakhs hay jis nay teray baap aur shohar ko qatal kiya hay is kay sath tayri zindagi kesay guzray gi Us nay kehelwaya mayray nazdeek yeh shakhs makhlooq mayn sab say ziyadah dushman ha Musalmaanon nay Jawaaban paygam bhayja kay jis tarah tumhari samajh mayn aa`ay aur jis tarah bin paray is maloon kay khatmayn ki sa'ee karo chunan-cheh marza- bana nay do ashkhas tayyar kiya kay woh raat ko deewar mayn naqab laga kar Aswad ki khuwab gah mayn dakhil ho kar usay qatal kar dayn. Un mayn say aik ka naam fayroz daylmi tha jo marz bana ka chacha zaad aur Nijashi ka bhaanja tha unhon nay daswayn saal Madinah munawarah hazir ho kar islam qubool kiya tha رَضِیَ اللّٰہُ عَنۡہُ aur doosray shakhs ka naam Daadwayh tha bahr-haal jab muqararah raat ayi to marz bana nay Aswad ko khalis sharab kaseer miqdaar mayn pila di jis say wo madhosh ho gaya fayroz daylmi nay pni aik jamaat kay sath naqab laga`ee aur us bad bakht ko qatal kar diya us kay qatal kartay waqt ga`ayn kay chillanay ki tarah bari shadeed awaz aa`ee us kay darwazay par aik hazaar pehray dar huwa kartay thay wo awaaz sun kar is taraf lipkay magar marza-bana nay unhayn yeh keh kar mutmaeen kar diya keh khamosh raho tumharay Nabi par wahi aa`ee hay idhar Huzoor صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم nay apni wafat-e-Zahiri say pehlay hi khabar day di thi keh aaj raat Aswad Ansi maara gaya hay aur aik mard Mubarak nay jo kay us kay Ahl-e-bait say hay us nay usay qatal kiya hay uska naam fayroz hay aur farmaaya فاز فيروز ya'ani fayroz kamiyab huwa. [1]

Masaylimah kazzab

Yeh khud ko "Rehman-ul-Yamamah" kehelwata tha poora

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[1] *Madarij-ul-Nabuwwah, Mutarajjim, jild 2, safhah 554*

naam Musilmah Bin Samamah tha yeh kehta tha “jo mujh par wahi lata hay us ka naam Rehman hay” yeh apnay qabeelay banu Haneef kay sath Madinah maunwarah hazir huwa tha aik Riwayat kay mutabiq Iman laya tha b’ad mayn murtid ho gaya tha aur aik riwayat kay mutabiq is nay takhalluf kiya aur kaha agar Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم apnay b’ad khalifah bana dayn to mayn musalman ho ja`on aur un ki mutaba’at kar lon Aap صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم us ki qayam gah par tashreef lay ga`ay aur us kay sir par kharay ho ga`ay us waqt Aap صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم kay dast e Aqdas mayn khujoor k aik shaakh thi farmaaya agar to mujh say is shaakh ko bhi mangay to mayn tujhay na doon bajuz is kay jo Musalmaanon kay baaray mayn hukum-e-ilah hay aur aik Riwayat kay mutabiq us nay thori dayr Sarkaar صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم say guftugu karnay kay b’ad kaha Aap صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم mujhay apni nabuwwat mayn shareek kar layn ya apna janasheen muqarrar kar dayn to mayn Aap صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم say bayt karnay ko tayyar hon is par Aap صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay Irshad farmaaya (aur is waqt Aap kay sath mayn khujoor ki shaakh thi) kay tum nabuwwat mayn say agar yeh lakri bhi mujh say mango to nahin mil sakti. Bahr haal jab darbar-e-Nabawi صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم say nakaam o namurad wapis huwa to us nay khud hi aylan-e-nabuwwat kar dala aur Ahl-e-Yamamah ko bhi gumrah murtid banana shuru kar diya us nay sharab-o-zina ko halaal kar kay namaz ki farziyat ko saqit kar diya mufassiron ki aik jama’at us kay saath mil ga`ee us kay chand aqa`id yahan bayaan kiyay jaatay hayn.

1. Samt mu`ayyan kar kay namaz parhna kufr-o-shirk ki ‘alamat hay lehaza namaz kay waqt jidhar dil chahay munh kar liya ja`ay aur niyyat kay waqt kaha ja`ay kay mayn bay simt namaz ada kar raha hon.

2. Musalmaanon kay aik payghambar hayn laykin hamaray do hayn aik Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم hayn aur doosra Musaylimah aur har ummat kay kam az kam do payghambar honay chahi`ayn.

3. Musilmah kay man-nay waalay apnay aap ko Rehmaniyah kehlatay thay aur بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ kay ma'ani kartay thay shuru Musilma kay khuda kay (Muslima ka naam Rehman bhi mashoor tha) kay naam say jo meherban hay.

4. Khatnah karna haram hay wagherah wagherah.

Us nay aik kitaab bhi waza' ki thi jis kay do hissay thay pehlay ko "Farooq Awwal" aur doosray ko "Farooq Sani" kaha jata tha aur us ki haysiyat kisi tarah Quran say kam na samajhtay thay usi ko namazon mayn parha jaata tha us ki tilawat ko ba'is-e-sawab khayal kartay. Is shaytani saheefay kay chand jumlay mulahiza hon:

يا ضفدع بنت ضفدع نقی ما تنقين اعلاك فى الماء و اسفلك فى الطين لا الشارب تمنعين ولا الماء تكدرين

Tarjuma: Ay mendaki ki bachi usay saaf kar jisay tu saaf karti hay tayra bala`ee hissah to paani mayn aur nichla hissa mitti mayn hay na to paani peenay walon ko rokti hay aur na paani ko gadla karti hay.

Is wahi shaytan ka matlab kiya hay yeh bayaan nahin kiya ja sakta kiyun-keh musilmiyon kay nazdeek Quran Kareem aur Farooq ki tafseer karna haraam tha ab zara Farooq Awwal ki surah fil bhi parhi`ay

الفيل وما الفيل له ذنب دبيل و خرطوم طويل ان ذلك من خلق ربنا الجليل

Y'ani haathi aur wo haathi kiya hay uski bhadi dum hay aur lambi soond hay yeh hamaray Rab-e-kaleel ki makhlooq hay. Uski yeh wahi shaytani sun kar aik bachi nay kaha keh yeh wahi ho hi nahin sakti us mayn kiya baat bata`ee ga`ee hay jo hamayn maloom nahin hay sab ko pata hay keh hathi ki dum bhadi aur soond taweel hoti hay. Musaylmah kazzab us shaytani kitaab kay ilawah logon ko gumrah karnay kay liyay shoubdah baazi bhi karta tha jis ko wo apna moujzah kehta tha aur wo yeh tha keh us nay aik murgi kay bilkul tazah anday ko sirkay mayn daal kar naram kiya aur phir us ko aik chotay munh waali botal mayn dala anda hawa lagnay say phir sakht ho gaya bas Musilmah logon kay samnay wo botal rakhta aur kehta keh ko`ee aam aadmi anday ko botal mayn kis tarah dal sakta hay log us ko hayrat say dekhtay aur us kay kamaal ka atiraaf karnay lagtay thay. Is kay ilawah jab log us kay pas kisi museebat ki shikayat lay kar atay to yeh un kay liyay dua bhi karta magar us ka nateeja hamesha bar aqs hota tha chunan-cheh log is kay pas aik bachay ko barkat hasil karnay ko la`ay us nay apna hath bachay kay sir par pheyra wo ganja ho gaya aik aurat aik martabah us kay paas a`ee kaha kay hamaray khayt sookhay jarahay hayn kunwayn ka pani kam ho gaya hay ham nay suna hay kay Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki dua say khushk kunwon mayn paani ubalnay lagta hay aap bhi hamaray liyay dua karayn chunan-cheh is kazzab nay apnay musheer-e-khaas nihar say mashwarah kiya aur apna thook kunway mayn daala jis ki nahoosat say kunwayn mayn raha saha paani bhi khatm ho gaya aik martabah us kazzab nay suna kay Aaqa-e-Do-Jahan صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم nay Hazrat Ali رَضِىَ اللّٰهُ عَنْهُ ki ankhon mayn Aab-e-dahn lagaya tha to un ki ankhon ki takleef khatam ho ga`ee thi us nay bhi ka`ee mareezon ki ankhon mayn thook lagaya magr us ka nateeja yeh huwa kay jis ki ankh mayn yeh thook lagata wo bad naseeb andha ho jata

tha. Aik moutaqid nay aa kar bayaan kiya keh mayray bohat say bachay mar chukay hayn sirf do larkay baqi hayn aap un ki darazi umar ki dua karayn kazzab nay dua ki aur kaha jao tumharay chotay bachay ki umr chalees saal hogi yeh shakhs Khushi say jhoomta huwa ghar pohancha to aik andonak khabar uski muntazir thi keh abhi uska aik larka kunway mayn gir kar halaak ho gaya hay aur jis bachay ki umr chalees saal batayi thi wo achnak hi beemar huwa aur chand lamhon mayn chal basa aur aik Riwayat kay mutabiq aik larkay ko bhayriyay nay phaar dala tha aur doosra kunwayn mayn gir kar halaak huwa tha.

Un logon par ta’ajjub hay jo is maloon kay aysay kartooton kay bawujood us ki payravi kartay thay aur us say bayzaar na hotay thay choonkay jahilon ki jama’at mayn garz kay banday shamil thay layhaza jab Sarkaar صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka wisaal-e-Zahiri huwa to us ka karobaar chamak gaya aur aik laakh say ziyadah jahil us kay ird gird jama’ ho ga`ay Hazrat Abu bakr Siddique صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ki khilafat-r-muqaddisa mayn Hazrat khalid bin waleed رَضِىَ اللّٰهُ عَنْهُ 24 hazaar ka lashkar lay kar us kay istaysal ko tashreef lay ga`ay un kay muqabil 40 hazar ka lashkar kuffar tha fareeqayn mayn khoob lara`ee hu`ee yahan tak keh Allah عَزَّوَجَلَّ nay Musalmaanon ko fatah ata farma`ee aur yeh bad bakht kazzab Hazrat Wahshi رَضِىَ اللّٰهُ عَنْهُ kay haathon wasil ba jahannam huwa aur us waqt aap nay yeh jumla Irshad farmaaya: mayn zamana-e-kufr mayn sab say achay aadmi ka qatil tha aur zamana-e-Islam mayn sab say badtar ka qatil hon. [1]

Mirza Ali Muhammad Bab

Us ka asal naam Ali Muhammad tha aur baap ka naam

[1] *Madarij-ul-Nabuwwah, Mutarajjim, jild 2, safhah 552*

Muhammad Raza, jo sheeraz ka aik tajir tha. Mirza Ali Muhammad nay baabi firqay ki aik bunyad rakhi. Faarsi-o-Arbi ki ibtida`ee kutb parhtay hi us nay sakh riyazatayn kar kay zayhd mayn naam kamaya phir Karbala mayn Syed kazzim mujtahid kay halqah dars mayn shareek raha. Syed kazzim kay marnay kay b'ad us kay bohat say shagird lay kar Kufa pohancha aur wahan apni masnoo'ee ibadaton say logon ko apni taraf ma`il kar liya phir 1260 Hijri mayn apnay chaylon say yeh izhaar kiya kay jis Mehdi ka intayzaar kiya jaraha tha wo mayn hi hon aur us kay sabot mayn baaz ahadees jin mayn mehdi mo'ood kay aasaar zikr kiyay ga`ay hayn wo paysh kiyay aur kaha yeh tamaam aasaar mujh mayn poori tarah pa`ay jaatay hayn galiban us nay nabuwwat ka dawa bhi kiya tha jab us say moujzah talab kiya gaya to kehnay laga mayri tehreer-o-taqreer hi moujzah hay is say barh kar kiya moujzah ho sakta hay keh mayn aik hi din mayn aik hazaar shayr munajaat mayn tasneef karta hon phir usay khud likhta bhi hon aur usnay apni chand munajaat logon par paysh kin jis mayn ayrab tak durust na tha jab is par ateraaz huwa to kaha: ilm aik gunnah ka murtakib honay ki waja say ab tak gazab-e-Ilaahi ka shukr tha mayri shafa'at ki waja say us ki khata mu'aaf hu`ee aur yeh hukm diya gaya keh ab nahvi galtiyon ka muza`iqa nahin aindah ko`ee agar nahvi galti karay to kuch hajr nahin. Awaam ko ma`il karnay kay liyay aik harbah aur mulahiza farma`iye: us nay aylan kiya kay mayray wujood say tamaam adiyaan muttahid hoja`ayn gay kiyun-keh mayn aindah saal Makkah mukaramma say khurooj karoon ga aur jumla ruway zameen par qabza karun ga layhaza jab tak tamaam adyaan muttahid na hon neez tamaam dunya meri mutee' na ho ja`ay us waqt tak tamam mardon par takleef-e-shariya mu'af hayn ab agar ko`ee mayra mureed Ahkam shariya ada na karay to us par muwakhezah nahin hay is aylan say bhi dunya parast aysh

kosh log us kay farayb mayn aatay ga`ay. Zara un kay mazhab ka haal mulahiza ho (1) behen bhai mayn jinsi talluqaat qaim karna rawa tha aur zinah mayn shumaar nahin kiya jaata tha. (2) Ayk Awrat 9 Aadmiyon say nikah kar sakti thi ba alafaz deegar 9aadmi aik aurat say nikah karnay kay rawadar thay (3) kisi mazhab ki pabandi nah thi, is madar padr azaadi ka nateeja nihayat bhayanak nikla us waqt mutabi'een logon mayn aylaniya fisq-o-fujoor ka baazaar garm ho gaya us nay apnay mureedon ko chand Ahkam bhi diyay thay wo batour ashaar thay mulahiza hon (1) choonkay tamam dunya mayray zayr-enageen ho gi neez tamam dunya mayn aik mazhab hona hay lehaza mayn aindah baras Makkah say khurooj karunga takeh dunya mayray qabzay mayn aja`ay aur mayray wujood say Maqsood aghraz poori ho ja`ayn us kay nateejay mayn yaqeenan dushmanan-e-khuda ki jaanayn jism say juda hon gi hazaron khoon ki Naddiya bahayn gi pas jumla mureedon ko hukum diya jaata hay keh wo batour alamat-o-shugoon apnay khutoot ko surkh kiya karayn. (2) Assalam-o-Alaikum kay baja`ay "Marhaba bak" salaam muqarrar kiya jata hay (3) Azaan mayn mayra naam bhi dakhil ho.

Baabi ka kehna tha keh (mu'az Allah) Muhammad صَلَّى اللّٰهُ عَلَيۡهِ وَاٰلِهٖ وَسَلَّم nay mujh say bayt ki aur ab tak yeh donon hastiyan juda juda thin mayn un donon ka jama' huwa is liyay mayra naam bhi Ali Muhammad hay neez jis tarah aadmi baghayr baab (darwazay) kay ghar mayn dakhil nahin ho sakta usi tarah mujhay daykhay beghayr aur mujh say ijazat liyay beghayr Khuda aur deen-e-khuda tak nahin pohanch sakta. Us kay chaylon nay yeh mazkoorah-e-bakwaas sun kar hi us ka laqab baab kar diya.

Baab nay apnay tasneef kardah majmu’ay kay aik hissay ka naam “Quran” aur doosray ka naam “Munajaat” rakha. Baabi firqay kay chand aqa`id mulahiza hon:

1. Khuda kaheen gayab nahin hay balkeh wo hamaray andar moujood hay, so jab ham usay apnay andar dekhtay hayn to wohi us say mulaqat ka din hota hay yeh mulaqat qayammat say wabasta nahin hay balkeh hamari zindagi say mutalliq hay.

2. Hamara martabah daykh kar wo Quran Musalmaanon kay Quran say ka`ee hissah behtar hay.

3. Hashr-o-nashr say murad nayki-o-badi ki zindagi hay agar ko`ee shakhs gunnah-gaar hay wo murdah ho jata hay laykin jon hi wo nayk logon kay paas aata hay wo zindah ho jata hay goya gunahon ki zindagi chor kar naykon kay paas aana hi hashr-o-nashar hay us kay ilawah Qiyamat kuch bhi nahin hay.

Yeh fitnah parwar shakhs ka`ee saal tak Iran par Chaaya raha us doran shi`on say un kay manaziray bhi huway aakhir kaar usay chehreeq kay qil’ay mayn qaid kar diya gaya yahan tak keh 1265 Hijri mayn usay goli maardi ga`ee aur us ki lash gali khoochon mayn ghuma kar bahir dalwadi ga`ee.

Mirza Baha`ullah

Iran kay aik shakhs Ali Muhammad baab nay aik na`ay mazhab ki bunyad daali us ka daawa tha keh usay ilhaam hota hay aur na`ay mazhab ka naam usnay baabi mazhab rakha us kay payrokaron mayn 2 bhai bhi thay aik baha`ullah aur doosra subh-e-azal. Baab jisnay baabi firqay ki bunyaad rakhi thi us nay apnay b’ad mustaqbil qareeb mayn aik shakhs ki

amad ki khabar di jisay us nay yazharullah ka naam diya tha chunan cheh us kay b’ad aik shakhs mirza Asadullah nay yazharullah honay ka dawa kiya magar baab kay payrokar Baha`ullah aur subh-e-azal nay us ki mukhalifat kar kay usay qatal kar diya b’ad mayn bohat say babiyon nay yeh dawa kiya magar kisi ko bhi khaas Ahmiyat hasil na hu`ee babiyon aur hukoomat-e-Iran mayn aik jung hu`ee (jisay jung qila shaykh tabarsi kay naam say shohrat hasil hu`ee) us jung kay b’ad Baha`ullah aur subh-e-azal Baghdad chalay ga`ay aik saal guzarnay kay b’ad Baha`ullah akela hi qamardastan say sehra`ay sulemaniya kay pahaar Sirglaon chala gaya aur apni zindagi kay 2 saal wahan nihayat ‘asrat-o-tung dasti mayn guzaray us arsay mayn wo apnay sathiyon say barabar khat-o-kitaabat karta raha bil aakhir wo dobarah Baghdad lout aya wahan pohanch kar us nay dekha keh us kay bhai subah-e-azal ki qayadat mayn baabi Tehreek khatm honay lagi hay yeh dekhtay huway us nay baabi Tehreek apnay haath mayn lenay ka iradah kiya aur yazharullah honay ka dawa kar diya is tarah baabi ki zamaam apnay haath mayn Kar li is kay d’awa karnay kay b’ad baabi Tehreek mayn jaan par ga`ee layhaza wo Tehreek jo pehlay baabi Tehreek kay naam say mashoor thi ab Baha`ee Tehreek say mashoor hu`ee. Baha`ullah ka bhai narm tabiyat ka malik tha jabkeh yeh us kay bar aqs tha isi liyay yeh Tehreek ko apnay mizaaj kay mutabiq lana chahta tha jo Iraniyon kay liyay nuqsan deh baat thi chunan cheh hukoomat-e-iran nay Turkey ki hukoomat ko likha kay Baha`ullah ko Baghdad say kisi doosri jaga bhayj diya ja`ay kiyun-keh Baghdad Irani sarhadon kay qareeb hay aur Baha`ullah wahan za’eef-ul-a’tiqaad aur jahil logon ko khoofiya tour par gumrah karnay ki koshish kar raha hay chunan cheh donon hukoomaton kay bahimi mashwaray say Baha`ullah ko us kay Ahl-e-khaana aur payrokaaron samayt

Baghdad say Qustuntuniya muntaqil hotay waqt us nay aik bagh mayn barah roz qayam kiya us bagh ko Baha`ee bagh Rizwan kehtay hayn aur un donon ko ayam Ahayd Rizwan say maosoom kiya jaata hay qustuntuniya mayn Baha`ullah ka qayam char mah raha phir us nay "Awrnah" ki taraf Kooch kiya "Awrnah" ko biyahi arz-ul-sum kehtay hayn kiyun-keh yahan qiyyam kay douran hi us nay apnay makhfi raaz jo av tak dil mayn chupa`ay thay ashikaar kar diyay thay yahan us nay apnay daway ki rah hamwaar kar laynay kay b'ad babiyon ko dawat di keh usay Yazharullah tasleem karayn magar is kay bhai samayt ba'z doosray baabiyon nay us say bharpoor ikhtilaaf kiya nateejatan baabi Tehreek do hisson mayn taqseem hoga`ee choon keh subh-e-azal qadamat pasand tha lehaza wo aur us kay man-nay waalay isi baabi Tehreek par musir rahay jabkeh baqiya Baha`ullah kay itba' ki wajah say baha`ee kehlaanay lagay jab in donon girohon ka tasaddum barh gaya to turkey hukumat nay subh-e-azal ko qabras aur is kay bha`ee ko 'Akkah pohcha diya jahan Baha`ullah aur us kay mutabi'een ko Akkah shehayr kay qilay mayn qayd kar diya gaya b'ad mayn un kay qayam kay liyay ka`ee mukhtalif jaghayn badli ga`een akhir usi qayd-o-band mayn Baha`ullah mar gaya.

Ab is firqay kay aqaid mulahiza farma`iye: (1) in kay nazdeek Baha`ullah ki amad kay b'ad Ambiya ka dour khatm ho chuka hay aur yeh dour Hazrat Aadam عَلَيْهِ السَّلَام say Baha`ullah tak hay is Baha`ullah kay b'ad pehlay tamaam Ambiya ki shariyatayn mansookh ho chuki hayn aur ab sirf bahayi shariyat par amal karnay hi nijaat mil sakti hay (Muaz Allah) (2) baya'iyon kay nazdeek Baha`ullah hi khuda hay jis nay insaniyat ka jamah pehen liya tha chunancheh Baha`ullah ka apnay baaray mayn dawa tha keh wo apnay kaamon kay liyay

kisi kay saamnay Jawaab deh nahin aur sab us kay saamnay Jawaab dah hayn neez wo kehta tha keh wo zindagi ka maidan hay wo Allah hay wo tamam ism-e-ilahi aur sifat ka manba’ hay khud hi Zakir aur khud hi mazkoor hay jo Musa say kuh-e-tur par ham kalam huwa tha (3) bahayi saal mayn panch Eidayn manatay thay (1) Eid-e-Rizwan Baha`ullah kay zuhoor (2) Eid basit baab (3) Eid Milaad Baha`ullah (4) Eid Milaad baab (5) Eid Noroz. Biyahiyat ki taleemaat mayn ikhfa-e-raz ko hamesha Ahmiyat di ga`ee hay keh haan dolat, safr, manzil Maqsood aur mazhab chupanay ki talqeen ki jaati hay un ka Ra`ees-e-Aala hamesha Baha`ullah ki aulad say hi hota hay.

Mirza Ghulaam Ahmed Qadiyaani

Mirza Ghulaam Qadiyaani 1839 ya 1840 ko paida huwa ibtida`ee t’aleem Moulvi Gul Ali Shah say hasil ki kuch arsay apnay walid kay saath Angrezi kachehriyon kay chakkar bhi laga`ay aaba`ee payshah zameen-daari tha Aaba-o-Ajdaad sikhon aur Angrezon kay wafadaar mulazim rehtay aa`ay thay walid ka naam Ghulam Murtaza tha Mirza Ghulam Qadiyani angrezi aur Arbi mayn abjad khuwan tha us nay qanoon ka imtayhaan diya magar fail honay par t’aleem say dil uchaat ho gaya kamzori dil-o-dimaag ka marz poori umar joolani say raha tashanj-e-qalb, ishaal, dard sir Malkhayuliya, Sugar wagerah amraz mousoof ki zindagi kay sathi thay 26 May 1908 ko Lahore mayn mousoof ka shiddat ishaal ya hayzah say intiqaal huwa. B’ad wafaat un kay mun say pakhana nikaltay daykha gaya jo hazireen ki ibrat ka ba’is huwa. Mirza Ghulam Ahmed qadiyani kay khulfa is soorat-e-haal ki tardeed kartay rahay “والعلم عند اللہ عزوجل”.

1886 mayn mirza nay apni nabuwwat ki bunyaad rakhna shuru ki jo kay gol mol ilhaam aur kashf wagerah par mabni thi jo keh Baraheen-e-Ahmadiyyah mayn moujood hay yaad rahay Baraheen-e-Ahmadiyyah aur Tehzeer-ul-Naas (madrassa deoband) bayak waqt likhi ga`ee neez Aligarh College ka ijrah, Madrasah deoband ki tasees aur Baraheen-e-Ahmadiyyah ki tasneef ka zamana bhi aik hi hay goya angrezon nay bayak waqt chaar fitnay deobad, qadiyaan, Aligarh aur dehli say kharay kar diyay magar Mirza Ghulam Qadiyani sab par baazi lay gaya keh nabuwwat ka dawa kar kay dajjaalon mayn apna naam likhwaya apni dunya sambhalnay ki khaatir karoron musalman ki Aaqibat barbad ki chunaneh 1886 kay Kashf-o-Ilhaam kay da’awa kay b’ad ayk naya mikscharzali-o-barouzi Nabi kay naam say tayaar kiya chunan-cheh 1890 mayn yeh kehna shuru kiya keh Maseeh mou’ood aur Ibn-e-Maryam mayn khud hon, chunancheh khud likhta hay Maryam ki tarah Eesa ki ruh mujh mayn nafakh ki ga`ee aur ist’aarah kay rang mayn mujhay hamila thayraya gaya aur aakhir ka`ee maheenay b’ad jo 10 maheenay say ziyadah nahin ba-zari’ah ilhaam kay mujhay Maryam say Eesa banaya gaya pas is tour say mayn Ibn-e-Maryam thayra. *(Kashti-e-Nuh, safhah 47)* aur Maseeh mou’ood kay mutalliq likhta hay: mayra dawa yeh hay keh mayn wo Maseeh mou’ood hon jis kay baaray mayn khuda عَزَّوَجَلَّ ki tamaam pak kitaabon mayn paysh go`iyan hayn keh wo aakhiri zamanay mayn zahir ho ga. [1]

Mousoof nay apni zalli-o-barozi kay mantaq par hayr phayr lafzon ki chakkar baazi mayn yun bhi dikhaaya hay keh us ka nukta to yaad rakho keh mayn Rasool aur Nabi nahin hon y’ani ba-atibsar na`ee shari’at aur na`ay daaway aur na`ay

[1] *Tohfah Golarwiyyah, safhah 195*

naam kay, aur mayn Rasool aur Nabi hon y'ani ba atibaar zaliyyat kamilah kay. Mayn wo aa`inah hun jis mayn Muhammadi shakal aur Muhammadi nabuwwat ka kamil in'iqaas hay aur mayn ko`ee alehda shakhs nabuwwat ka dawa karnay waala hota to khuda عَزَّوَجَلَّ mayra naam Muhammad, Ahmed, Mustafa aur Mujtaba na rakhta.[1] yeh tawazul honay kay baaray mayn hay, barozi ka formula bhi mulahizah farmaiyay likhta hay: mujhay baarozi soorat mayn Nabi-o-Rasool banaya hay aur is bina par khuda nay baar baar mayra naam Nabi-Ullah aur Rasool-Allah rakha magar barozi soorat mayn mayra nafs darmiyan mayn nahin balkeh Muhammad صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم ka hay isi lehaz say mayra naam Muhammad aur Hamid huwa pas nabuwwat-o-Risalat kisi doosray kay pas nahin ga`ee Muhammad kay pas hi rahi. (Na'uz-o-Billah) aik galti ka azala)

Is kay b'ad mirza qadiyani nay aur taraqqi ki yahan tak 1901 mayn haqeeqi nabuwwat ka dawa kar diya chunancheh likhta hay: halaak ho ga`ay wo jinhon nay aik bargazeedah Rasool (ya'ani mirza ghulam) ko qubool na kiya. Mubarak wo, jis nay mujh ko pehchana. Mayn Khuda ki sab raahon mayn say aakhiri rah hoon aur us kay nooron mayn say aakhiri noor hoon bad qismat hay wo jo mujhay chorta hay kiyun-keh mayray beghayr tareeki hay. [2]

Yeh shakhs Ambiya karam ka nihayat gustakh tha chunancheh Hazrat Eesa عَلَيْهِ السَّلَام kay baray mayn likhta hay: eesa`iyon nay bohat say aap kay moujzaat likhay hayn magar haq baat yeh hay keh Aap say ko`ee moujzah zahir na huwa aur is din say Aap nay moujzah mangnay walon ko gandi galiyan din aur un

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[1] *Nuzool-e-Maseeh, safhah 2*

[2] *Kashti-e-Nuh, safhah 56*

ko haraam kaar aur haraam ki awlaad thayhraya usi roz say shareefon nay Aap say kinarah kiya.

Syedi Aala Hazrat رَحْمَةُ اللّٰهِ عَلَيْه farmatay hayn: qadiyani say bad zubaan ko dekho sayyeduna Eesa عَلَيْهِ السَّلَام ki kaysi touheen karta hay yahan tak unhayn aur un ki Maa Siddiqah Batool ko fahash galiyan dayta hay yahan tak 400 Ambiya ko saaf jhoota likha hatta keh darbarah-e-Habeeb khud shaan-e-Aqdas Huzoor صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم par napaak hamlah kiya.[1]

Dawa-e-Nabuwwat kay b’ad mirza ki rag shaytani mazeed bharki to us nay Khuda`ee dawa kar daala chunancheh likhta hay mayn nay neend mayn apnay Aap ko Baha`ullah dekha aur mayn nay yaqeen kar liya keh mayn wo (Allah) hun phir mayn nay aasman-o-zameen bana`ay aur kaha ham nay aasman ko sitaron kay saath saja liya.[2]

Deegar jhootay nabuwwat kay dawedaaron ki tarah mirza ghulam qadiyani nay bhi kuch payshan go`iyan ki theen magar un ka amjaam Muslimah kazzab ki tarah huwa.

1. Apnay liyay aik larkay ki payshan go`ee ki thi jis ki nisbat kaha tha keh Ambiya ka chaand ho ga aur Badshah us kay kapron say barkat layn gay magar Nishan-e-Ilaahi kay chun dam baraad shatam madah bar aamad bayti paida hu`ee us par kaha keh wahi samajhnay mayn ghalti hu`ee ab ki jo hoga wo larka Ambiya ka chaand ho ga, bayti baytay hamesha paida hotay hayn ab ki huwa bayta magar chand rooz jee kar mar gaya Badshah kiya kisi mohtaj nay bhi us kay kapron say barkat na li.

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[1] *Malfuzaat, safhah 208*

[2] *Kamalaat-e-Islam, safhah 564-565*

2. Aik aur payshan go`ee aasmani biwi ki thi apni chacha zaad bayhen Ahmedi ko likh bheyja keh apni bayti muhammadi begam mayray nikkah mayn day day. Us nay saaf inkaar kiya us par tama’ dilayi phir dhamkiyan deen phir kaha kay wahi aga`ee kay “زوجنٰکھا” ham nay tayra nikkah us say kar diya aur yeh keh us ka nikkah agar to doosri jaga karay gi to dha`ee ya teen baras kay andar us ka shohar mar ja`ay ga magar us khuda ki bandi nay aik na suni, Sultan Muhammad khan say nikkah kar diya. Wo aasmani nikkah dohrahi raha na wo shohar mara kitnay bachay us say ho chukay aur yeh chal diyay.[1]

[1] *Mulakhkhasan Az Fatawa Razawiyyah, jild 6, safhah 31*

الحمد لله رب العلمين والصلوة والسلام على سيد المرسلين اما بعد فاعوذ بالله من الشيطن الرجيم بسم الله الرحمن الرحيم

Nayk Namazi Bannay Kay Liye

Har Juma'rat ba'd Namaz-e-Maghrib Aap kay yahan honay walay Dawat-e-Islami kay Haftah-waar sunnaton bharay ijtima' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saaari raat shirkat farmaiye. ❖ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiqn-e-Rasool kay sath har maah 3 din safar aur ❖ Rozanah Fikr-e-Madinah kay zari'ay Madani Ina'amaat ka Risalah pur kar kay har Madani Maah kay pahli tareekh ko apnay yahan kay Zimmahdar ko jama' karwanay ka ma'mool bana lijiye.

Mayra Madani Maqsad "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish karni hay" ان شاء الله عزوجل Apni Islah kay liye Madani Ina'amaat par 'amal aur sari dunya kay logon ki Islah ki Koshish kay liye Madani qafilon may safar karna hay. ان شاء الله عزوجل

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